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ABSTRACT

The Council of Europe's third seminar on Gypsy and migrant children's education attracted 75 educators from 6 European countries. This report provides a synopsis of each of eight plenary lectures and complete reports from four workshops. An introduction offers background information and an opening address by Jean-Pierre Liegois is given in full. Among points made in this address are the following: (1) the education of Gypsy and migrant children is of relevance across Europe; (2) in the European Community's member states, only a minority of Gypsy children attend school with any regularity; (3) teacher-training development and intercultural education are of pivotal importance at a time when widespread educational reform is gaining momentum in many countries; (4) consideration of the problem has been evident through international meetings, publications, and studies; (5) objectives of initial and inservice teacher training need to be examined and clarified; and (6) issues of intercultural educational policy should be raised and curriculum revised to bring European education from ethnocentric labeling to pedagogical pluralism. The titles of the seminar's lectures are as follows: (1) "The Intercultural School in Organizational Models of the Twentieth-Century School"; (2) "The Intercultural: From Theory to Practice"; (3) "School Provision for Gypsy Children in Andalucia: Practice, Achievements, and Plans"; (4) "The Intercultural Approach to Working with Irish Travellers"; (5) "Training Projects in Catalonia"; (6) "A Training Project in Valencia"; (7) "Studying Inter-Ethnic Relations in the School"; and (8) "Attitudes and Prejudices of Teachers and Pupils Regarding Other Peoples and Cultures." Finally, each of the work groups defined needs for more intercultural teacher training and curriculum, and more information programs. (TES)

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The CDCC Teacher Bursaries Scheme

European teachers' seminar on "Towards Intercultural Education: Training for Teachers of Gypsy Pupils"

Benidorm (Spain), 9-13 June 1989

Report

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COUNCIL FOR CULTURAL CO-OPERATION

The CDCC Teacher Bursaries Scheme

European Teachers' Seminar

on

Towards Intercultural Education: Training for Teachers of Gypsy Pupils

9-13 June 1989

Benidorm (Communidad Valenciana - Spain)

Report by

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GLOSSARY

Autonomías:	Autonomous Communities - see note below.
Ajuntament:	The municipal government, i.e. the Corporation
B.U.P.:	Bachillarato Unificado Polivalente: the second, non-compulsory level of secondary school, cf. O/A Levels, Leaving Certificate.
Caló:	The variant of Romani spoken in Spain
Centre de Recherches Tsiganes:	The Gypsy Research Centre, attached to the Université René Descartes, Paris.
CEP's:	Centros de Profesores: in-service teacher training centres.
Comunidad:	District, area - a geographical term.
Consejería, Consellería:	Department
Dirección General:	Department
Educación Compensatoria:	A policy of positive discrimination in favour of the socioculturally disadvantaged.
Educación Especial:	Children with special educational needs -notably the mentally handicapped- are now integrated into ordinary classes: the local authorities are committed to providing the extra backup, equipment etc. these children require.
E.G.B.:	Educación General Basica: the compulsory first level of secondary school, ages approximately 12-15. Students must complete EGB whether or not they go on to BUP.
Formación del Profesorado:	Teacher training
F.P.:	Formacion Profesional - vocational training.
Gadjo, pl. Gadjé:	The Romani term for a non-Gypsy
Generalitat:	Regional government (Valencia and Catalonia)
Junta:	Regional government (Andalucia and Huesca)
NCTP:	National Committee for Travelling People - A voluntary organisation founded in 1969 to promote the welfare, education, and accomodation of Travellers. It has 70 affiliated committees throughout the Republic of Ireland. The Irish government funds a small number of its permanent employees, but not the organisation itself.
La Reforma:	A general overhaul of education in Spain, it has been in gestation for the past number of years, and is presently beginning to be implemented.
Romani:	The Gypsy language
Subdirección Général:	A division within a department (Dirección General)

A note on the Spanish administrational system:

Spain is divided into a total of 17 autonomías. Roughly equivalent to Counties, they were formerly "regions", then "provinces"; the new term reflects the process which occurred 1979-1983 as they took on greater local autonomy, while retaining a degree of responsibility to central governement.

A note on Spanish languages:

The "national" language of Spain is Castillian Spanish, learned by all children in school. However, increased local autonomy has meant increased recognition for local languages: Catalan, Basque, and Galician are now "official" languages, and children in these regions can do their schooling through them (State schools, funded directly by local government, automatically operate through the local language). Other, smaller local languages - notably Valencian and Asturian - are seeking greater recognition. With the notable exception of Basque, all of these languages are part of a single linguistic continuum, and are mutually intelligible.

Thanks to the Cultural Services Section of the Spanish Embassy, Dublin; Jean-Pierre Liégeois; and the National Council for Travelling People, for the information provided in this glossary.

This seminar is dedicated to the memory of Juan Manuel Montoya, a young Gypsy doctor who passed away on the eve of this gathering, not yet thirty years of age. Universally admired for his diligence, intelligence, and spirit, by all who were fortunate enough to meet him, he dedicated his whole life and energy to the fight for improving the situation of Gypsies. May his example serve as an inspiration, and his memory be a source of energy, for all who carry on this work.

I. INTRODUCTION

From 8-13 June, 1989, the third Council of Europe seminar on school provision for Gypsy and Traveller children was held at the Colegio Internacional Lope de Vega in Benidorm, Alicante, Province, Valencia, Spain. The two preceeding seminars were both held - in 1983 and 1987 respectively - in Donaueschingen, Federal Republic of Germany.

The Conselleria de Cultura, Educació i Ciència de la Generalitat valenciana offered to organise this meeting, and the Ministerio de Educación y Ciència (Subdirección general de formación del profesorado) submitted the proposal to the Council of Europe within the Teacher Bursaries Scheme run by the Council for Cultural Co-operation. Taking as its theme, "Towards Intercultural Education: Training for Teachers of Gypsy Pupils", the seminar brought together some 75 participants, teachers and others (such as teacher trainers, school inspectors, counsellors ...) from 6 States: France, Ireland, Italy, Portugal, Spain and the United Kingdom. The Council of Europe requested Jean-Pierre Liégeois to act as director and chairperson of the seminar.

The plenary sessions gave participants an opportunity to hear a series of eight lectures dealing in varied and complementary ways with the topics covered by the seminar proper. The workshops were intended to provide an opportunity for in-depth discussion, to permit maximum participation from each delegate, and to formulate conclusions and guidelines, in particular for teacher training. Two evenings were set aside for viewing videos brought by delegates, and the organisers provided a mid-seminar day-long break for local sightseing, particularly the city of Valencia. Living and working conditions in the Colegio International Lope de Vega were good, and enabled the seminar to take place in a friendly and efficient atmosphere.

It is obviously impossible, within the space limitations of a report, to give a detailed account of the array of contributions, or to fully describe the richness of exchange between participants. The format of a Council of Europe report is to provide introductory text familiarising the reader with the context in which the seminar takes place. This is followed by brief synopses of each of the lectures of the plenary session. The reports of each of the workshops are then reproduced in full. It should be noted that the full texts of each of the lectures are available, in both Valenciano and Castellano, from the Consellería de Cultura, Educació i Ciència.

The opening session was chaired by Mrs María Angeles Herranz Abalos, head of the Service de Promoción Educativa a la Consellería de Cultura, Educació i Ciència, alongside the Director Territorial de Cultura y Educacíon de Alicante, a representative of the Ministerio de Educacíon y Ciència, and by Mr. Manuel Catalán, Mayor of Benidorm. Mr. Pere Vilches i González, Director General of Centres i Promoción Educativa a la Consellería, outlined Gypsy education policy in the Valencia Generalitat: background, goals, requirements. He emphasized the importance, at both the planning and implementation stages, of teacher training, and of training for all involved, be they either teachers or the public at large. Finally he expressed the Consellería's goals for this seminar, a reiteration of those already outlined by the Director of the Seminar in the preparation documents sent out to the participants: to analyse needs, to establish priorities, and to define means for implementation. This was followed by the reading out of a message of encouragement from the School Education Division of the Council of Europe. The Director of Seminar then addressed the meeting and emphasized its importance by describing the overall context in which it was taking place. He proposed that it be dedicated to the memory of Juan Manuel Montoya, who had died a few days previously, and this proposal was accepted by the participants.

II. OPENING ADDRESS

Jean-Pierre Liégeois

This seminar is part of the Teacher Bursaries Scheme of the Council of Europe for Cultural Co-operation. As such, it enables participants from various States - six are represented here today - to meet. The theme around which we are gathered - that of school provision for Gypsy and Traveller children, and particularly of the training of those who teach them - is of relevance all over Europe, and demands co-operation and comparison at international level. This seminar provides us with an exceptionally favourable opportunity to compare the results of different institutional bodies with the policies which lie behind them, and the structures to which they give rise. Comparative analysis of approaches which are both contrasting and complementary enables us to evaluate both their pedagogical results and their social consequences. It shows that when theory and practice are undertaken in a concerted and coordinated fashion at international level, a structural approach can be devised, thus avoiding the waste of once-off projects and the waste of scarce resources (time, energy and money) arising from a lack of coordination. On the contrary, we can become widely acquainted with approaches of value, and this in turn contributes significantly to overcoming the major obstacles blocking Gypsy and Traveller children from access to school.

The necessity of this structural approach has already been covered in great detail (in various published reports on the subject) and I shall not argue the case further at present. If we are to adopt it in our work, we must be aware of, and take account of, what has gone before, what is going on elsewhere at present, and, more generally, the circumstances surrounding our work.

1. The present situation of Gypsy communities, particularly as regards schooling, is serious, due to the difficult circumstances which have historically been theirs. I shall confine myself to mentioning that, in the Member States of the European Community, only 30-40 % of Gypsy children attend school with any regularity; half ever go to school at all; that a very low percentage finish or go beyond primary level; and that results, particularly as regards the attainment of functional literacy, are not in keeping with the amount of time spent in school. Such are the effects of the situation, the causes of which have been analysed in detail elsewhere, on some 600,000 children in the twelve Member States of the Community.

It is both necessary and urgent that the various bodies involved get together to improve this situation, since school provision is through the tools it can provide to facilitate adaptation to a changing environment, a vital factor in the cultural, social and economic future of the Gypsy and Traveller communities: parents are aware of this, and the demand for schooling is on the increase.

2. At international level, consideration of these subjects has already been taking place, and has given rise to syntheses and guidelines; there have been in-depth studies, seminars such as the present one, meetings of Gypsy representatives and/or of government officials. As a reminder, I shall mention, in chronological order, the following projects instigated by the Council for Cultural Co-operation of the Council of Europe.

a) The seminar on "The Training of Teachers of Gypsy Children", Donaueschingen, 1983; the ensuing report was published in several languages. This was the first European meeting of its type, and it was necessary to use the occasion to engage in wide-ranging reflection in order to "discover" the questions under consideration; that meeting could not limit itself to the topic of training senso stricto as we can here today.

b) The publication in 1985 of the book "Gypsies and Travellers", followed by many translations.

c) The seminar on "School Provision for Gypsy and Traveller Children; Evaluating Innovation", Donaueschingen 1987. This report is also available in several languages.

d) The publication of the report "Gypsy Children in School: Training for Teachers and other Personnel", arising from a summer university held in France in 1988 under the auspices of the Centre de recherches tsiganes. Full details of all these documents are given in Appendix I.

Moreover, a study was undertaken at the instigation of the Commission of the European Communities, with the aim of critically evaluating the scholastic situation of Gypsy and Traveller Children. This study drew on a wide base of data and analysis, included both in the national monographs (some of which have been, or are about to be, published) as well as in the synthesis report, School Provision for Gypsy and Traveller Children (1986), available in several languages. An Orientation Document for Reflection and for Action (1987), drawn up in the wake of the study and of consultation between Gypsy and government representatives - an expression of broad consensus - has been widely reproduced, published, distributed and discussed.

Bit by bit, these projects enable us to piece together an overview, a coherent and comparative picture at European level. Proposals and guidelines have proved enormously useful as bases both for further thought, and for action, for teachers and others concerned with the scholastic situation of Gypsy children. In the preparation documents for the present seminar, I emphasized how important it is for participants to familarise themselves with these documents: to read them, study them, and reflect upon the information they contain. We are not going to reiterate their contents; instead, they will serve as our springboard.

I also emphasized, as part of the preparation process, the great responsibility of each participant, and the great responsibility of those who selected them. Returning briefly to this subject, I wish to remind those assembled here that many general training seminars geared towards teachers and other personnel are - indeed must be - comprised of modules with somewhat standardised content, presenting basic data which have been developed over a long period, and onto which more specialised developments may be grafted. This is not the case in a meeting such as ours, and we have a duty to work differently. It is, obviously, a learning situation for each of us, but above all it enables us to undertake work of an exploratory nature. To put it another way, we have not come together in order to swap a few pedagogical recipes, compile a list of ingredients for multicultural stew, or decide the best means of passing on such recipes to teachers-in-training. On the contrary, by pooling our varied experience and knowledge we hope to engage in discovery and to outline prospectives. European seminars must provide the impetus, blaze the trails, set innovation in motion.

To engage in discovery: as I mentioned in the preparation documents, the proliferation of small projects which we examined for example during the 1987 seminar on innovation, is an expression of the necessity for flexibility in implementing projects adapted to the realities of a given situation: this multiplicity enables us to take as our starting point an examination of highly diversified situations and dynamics, to arrive at propositions which themselves cannot be other than highly diversified. It is by this process that we will arrive at generalisations, and general questions: monolithic visions are being shattered, there is a growing realisation that it is not a question of deciding which way to develop, but rather which ways; that progress can be made by various approaches; that byways can attain the goal as surely as highways, and with less danger than motorways, and that byways, however narrow, may turn out to be shortcuts. The field of school provision for Gypsy and Traveller Children is particularly

rich in discoveries of an innovative and revelationary, and thus reforming, relevance to questions of school provision generally. We note, too, that certain "alternative" approaches, dismissed as utopian, may in fact be viable, and that today's utopia may be tomorrow's reality. This is equally true for objective factors (consider, for example, the effects on a heavily institutionalised, self-confident education system; how profoundly it is called into question by a handful of Gypsies who accept neither its form nor its way of functioning, and who refuse to entrust their children to it, thus showing that the lofty goals of the system are unable to compensate for shoddy practice. Here, too, there are wider implications, particularly as regards progress towards a multicultural pedagogy that will cater equally for all).

We are also engaged in outlining prospectives, and this brings me to my third point.

3. Apart from the reflections and approaches of the past - which we must examine in order to go beyond them - outlining prospectives means that we must see this seminar in the context of a future which we ourselves shall be instrumental in defining. Our task today is clear, and this is why: a few days ago, at European Community level, the Council and the Ministers meeting within the Council adopted a Resolution on School Provision for Gypsy and Traveller Children. It is a document of enormous historic and symbolic significance, recognising the existence of the culture of Gypsies and Travellers, and the need to respect it.

This text proposes a working framework for Member States in the field of schooling, for the Community as a whole. In the wake of this document, a work outline must be developed, particularly with regard to teacher training, the topic of our seminar. Which means that we must establish priorities, since some needs are more urgent than others and constraints, both organisational and financial, mean that not all can be tackled at once. Having determined where the priorities lie, it will be up to us to propose action plans: this, then, is precisely the objective of our seminar, just as I outlined it in the preparation documents. And if this places a particular onus on our seminar, as the time and place in which such priorities and action plans will be formulated, this only adds to the responsibility of the participants, knowing that their conclusions will form an important contribution to policy development in this area.

Our meeting today is taking place under the auspices of, and with the help of, the Council of Europe, and I have just asked you to see it in the context of the recent Resolution of the European Community: a good illustration of how the work of the two bodies can be complementary. We are delighted that this is so, since it augments the potential impact of our reflection and action on the cause we serve.

4. This brings us to the theme of our seminar, which is in fact twofold: partly to do with teacher training per se, and partly with intercultural pedagogy and how to develop training which will facilitate the intercultural approach.

In my opening address to the summer university "Gypsy Children in School: the Training of Teachers and Other Personnel" in 1988 (see Appendix 1) I emphasised how teacher training is in itself of pivotal importance, since it determines to a large degree the quality of the education service available. In-service trainig, too, is for a variety of reasons becoming more and more important: firstly, because of its characteristics (flexibility, relatively short-term modules ...) which render it responsive to the demands made of it. Moreover it enables the individual teacher to acquire competence precisely where they need it, and thus to become better equipped for their work. Finally, it is becoming the principal means of training, since recruitment to the teaching profession is down in most States: less new blood coming into the profession increases the necessity of keeping the existing body of teachers up-to-date.

It would appear that, as a rule, what is available by way of initial and in-service training is rather poor. In-service training relevant to our present topic is both scarce and disorganised (cf. School Provision for Gypsy and Traveller Children, Appendix 1). Yet, given the caracteristics of in-service training, it is amenable to changing quickly, and this means that the propositions we shall formulate at the conclusion of this gathering must be seen as useful and realistic - a positive factor, particularly in conjunction with the present favourable institutional climate already mentioned.

It is well to point out, to complete the picture, that the entire institution of school is presently undergoing a period of intense transformation. Many States are undertaking the reformation of their education system in order to adapt it to the needs of today. There are changes of policy arising from the presence of cultural plurality, and the assimilation of different or minority cultures is no longer the order of the day. The teacher's role is evolving: no longer simply dispensing knowledge and handing down a patrimony, he is now expected to contribute as much to his pupils' personal development as to their professional preparation. As a result new thinking is taking place, both about knowledge itself and about the means of transmitting it, new ways of evaluating pupils, and the emergence of new roles with increased responsibility for the teacher in counselling, co-ordinating, liaising with families (since school cannot be seen in isolation from in-family education) and acting as a resource for the child's whole community. There is, moreover, a tendency at present - even within the more centralised States - towards greater local autonomy both pedagogical and budgetary, which in turn has direct repercussions on the organisation of in-service training.

The number of teachers concerned is considerable: 3,800,000 in the twelve Member States of the European Community. The present trend of developments is very similar throughout the various States of Europe, and this makes particularly useful communal reflection as regards communities which are present in the various States and evince a marked cultural constancy. I give you two illustrations, one concerning initial training, the other in-service, which will provide you with food for thought while you engage in your workshops.

"The development of research on initial training has been similar in many countries: there was an initial stage when analysis was made of "good teachers" so that the emerging model could become part of the training process; then a second, behaviourist phase in which individual performances of teachers were subject to minute analysis, giving rise to very fragmented models. Finally, we are at present undergoing a third phase, with the general aim of developing the teacher as a person. This holistic training, while not neglecting the didactic side of things, lays its emphasis on the students' implicit concepts of education" (Report of a workshop from the 4th All-European Conference of Directors of Educational Research Institutions, Eger (Hungary) 1986, doc. DECS/Rech. (86) 75, Council of Europe, 1987).

As regards in-service training within the European Community, Member States have recently adopted a communal analysis and approach. The Council and the Ministers of Education meeting within the Council, in their Conclusions dated 14th May 1987, "attach particular importance to in-service teacher training (...) "They consider that, with a view to promoting in-service training, it is important to:

- clarify objectives in this field,
- provide coherent, flexible, and diversified training,
- combine in-service training programmes as much as possible with professional development projects devised by those who will benefit from them,
- develop resources for in-service training,
- improve continuity between initial and in-service training."

The States of Europe are thus engaged in a search for new ways and means of training, and have developed new ways of organising it. Here in Spain, for example, 1984 saw the setting-up of a decentralised network of some 90 Centros de Profesores (CEPs), venues for training, meetings, exchanges, which will complement teachers' training and contribute to the development of theoretical and practical pedagogy, and to the reform of education. Can we not envisage that in each region one such centre could be charged with responsibility for Gypsy and Traveller Children? The fact that our present task is to ascertain priorities and formulate guidelines of a general nature, with regard to training, does not preclude - quite the contrary! - that we illustrate these with practical proposals for action in this State or that.

Interculturalism is our other theme. I will not go into it here, since I have already asked many of the lecturers to deal with it from various angles. Moreover, one of the proposals of the synthesis report School Provision for Gypsy and Traveller Children is that intercultural pedagogy be examined in conjunction with Gypsy reality. All I wish to do at present is to reiterate the fact that interculturalism is an approach laden both with promise and with difficulties, which allows for cultural plurality, taking the cultural traits of the children themselves, whatever their origin, as the foundation for pedagogy and as a component of the school dynamic. This outlook postulates recognition of the knowledge and skills which the child acquires within his own environment; it also postulates

understanding the child's experience within the school, and also outside of it, in the various fields (economic, education, accommodation ...) which model the child's personality and shape his behaviour; it also postulates respect for cultures and for individuals, and a respect for the wishes of parents who demand that the various elements of their culture not be displayed willy-nilly. But Gypsy culture in the school means that it is also present for non-Gypsy children and their parents, and this is useful in combatting prejudice. When the school brings in Gypsy culture, this is an act of validation, emphasizing that Gypsies comprise a cultural minority rather than a social category. The pedagogical implications of such recognition are very significant; the psychological implications are too.

The lecturers will be explaining the historical and theoretical background to interculturalism, and several of their talks will be from within this approach. At the same time we must remain cautious, since up to the present interculturalism is still at the planning stage, and we have to ask ourselves how realistic it is to speak of interculturalism when the children's communities are still subject to inequality and rejection. As I explained in 1983, opening the first Council of Europe seminar, cultural pluralism does not become interculturalism except when exchange is on an equal footing, and we must ask ourselves if a situation of equality defined in this way is not in fact utopian for many reasons, especially historical and psychological (cf. the 1983 report). The dominance of a single culture is still an essential characteristic of school, and I have noted elsewhere that the operative rule in political grammar, which is neither theoretical nor irregular, is that the plural is conjugated in the singular. The very title of this seminar, "Towards Intercultural Education", reflects both the direction of the present trend, and the necessity for caution.

But if the school is a product of society, it also influences society, and it is perhaps in this way that, bit by bit, evolution of content may bring about evolution of structures which in turn will lead to a change of mentality and a general acceptance of new formulas. At the same time, we cannot limit ourselves to the proposal and implementation of intercultural pedagogy, without simultaneously considering the socio-cultural aspects involved. In this sense, we must propose first and foremost the establishment of a general policy of interculturalism.

As content becomes more flexible, teachers must be prepared if they are to accommodate variety, be able to go in without preconceived ideas about how children ought to behave - indeed, their approach, ad their teaching aids, should be a direct response to this behaviour. Teachers must be trained and informed in such a way that they are blocked neither by their ignorance (with its resultant ill-disguised ethnocentrism), nor by their knowledge (which may give them the delusion that they understand all cultures as well as they do their own). Interculturalism is conjugation in the plural; it is a conjugation of cultures and thus also of educational techniques, which is to say that school education must work in tandem with in-family education so that these develop neither as parallels (a figure

implying a juxtaposition of knowledge and experience difficult for both the child and his family) nor in contradiction (which entails a rejection of school by the family, which feels threatened by it, and a rejection of the family by a school system which feels equally threatened, or else the deculturation of the child by cutting off his cultural or social roots). In either case, the child's very identity, the seat of his security and of his references, becomes a source of conflict in the school.

I repeat: it is a state of mind which must change, to bring us from ethnocentric labellings to pedagogical pluralism, to encourage the active participation of parents, to take into account the whole of the situation and not just the structural of technical side of teaching, to engage in the implementation of an overall intercultural policy, within which intercultural pedagogy will easily find a place. But - such a change of mind is in fact already taking place, if only because cultural pluralism is becoming an (the) essential characteristic of European societies. Education in general, and school education in particular, has the weighty task of preparing children to live in this plurality of culture, and is by now widely seen as a means of bringing the intercultural option/philosophy of lide to society.

"The concept of intercultural education for all has the advantage of providing a conceptual and political framework both for the ever-increasing contacts between groups and individuals representing different education systems and traditions in the Community, and for the steady educational managemet of what we might call localised European situations such as those which we encounter today in schools in the majority of European cities. If we hope to avoid the impoverishment of a homogenisation process which some fear as a consequence of the Single European Market, we must understand that education must, sooner rather than later, undergo profound transformation (...). Intercultural education turns out to be nothing more than a modern approach to education, an attempt to adopt a positive attitude to ongoing social, cultural and linguistic change. Far from being a mere fad which could be justifiably relegated to the 'optional extras' category of school programmes, it comprises an integral part of an all-encompassing approach towards educative reform and modernisation, and it must be applied with as much rigour as circumspection" (extract from a working document of the Commission of the European Communities).

"In order to enable teachers to meet the challenges of pluralism, teacher training has to develop an entirely new interpretation of the curriculum, in which pluralism and its consequences are a pervading element rather than a mere addition. This would imply a revision of the curriculum introducing the following elements:

- Intercultural and inter-ethnic communication with special emphasis on classroom interaction.

- Multicultural pedagogy with special emphasis on facilitating teaching/learning processes in a pluralist classroom.

- A greater conscious avareness of the teacher's culture, be it indigenous or othervise, and of its variants. This cultural avareness is the first fundamental prerequisite for intercultural communication.

- A pluralist philosophy of education which demands of education that it reflects the plurality of society, and its consequences, as conceived by all its members." (Extract from a report to the Council of Europe from the Association for Teacher Education in Europe - ATEE - in preparation for the 15th session (1987) of the Permanent Conference of European Ministers of Education, document M ED-15-HF-49).

As we see, there is also consensus as regards guidelines for training. This is yet another of the contextual elements I wanted to mention as part of the framework of our seminar. The propositions we shall formulate, the priorities we shall establish, must take account of these guidelines, which enable us to be more optimistic than was the case some years ago, even while remaining cautious and considering proposals with the "rigour and circumspection" recommended in the quoted text from the Commission of the European Communities, and as Gypsies and Travellers themselves have always done when dealing with a school system which was unwilling to accommodate their children. We cannot but admit that they were right to wait until the recent willingness (or necessity) to open up the school to cultural diversity. We must draw the moral from their experience, and do everything within our power to enable the Gypsy child to find his place, both as a child and as a Gypsy, within a reordered scholastic world, in the construction of which we must, today, participate.

III. LECTURES

N.B. The following pages contain only brief extracts and synopses of the lectures given during the plenary sessions. Extracts were chosen and résumés formulated by the editor of this report, who has also translated the originals from the Castillian. I have tried to bring out what seemed to me to be the most original aspects of each lecture, and hope that, in so doing, I have neither omitted too much of the content nor misrepresented the authors' thoughts. The full texts - totalling some 150 typed pages - can be obtained, in Valencian and Castillian, from the Consellería de Cultura, Educació i Ciència de la Generalitat Valenciana.

1. The Intercultural School in Organisational Models of the Twentieth-Century School

Antonio Muñoz Sedano, Professor at the Universidad Complutense de Madrid

Organisational Models of the Twentieth-Century School

The huge variety of 20th-Century organisational models and theories can be classified along six axes or perspectives:

- the productive axis, which sees the school as an educative entreprise,

- the humanist axis, which considers the participant community of the school,

- the structural axis, which studies the formal organisation of the school,

- the political axis, which identifies the school as a place of conflict between power and freedom,

- the systemic axis, which sees the school as an open system,

- the cultural axis, which studies the school as a trasmitter, reproducer, and/or creator, of culture.

These different axes have been analysed in detail in a work about to be published: Antonio Muñoz Sedano, Models of Scholastic Organisation, Cincel, Madrid. Cultural models of scholastic organisation are represented by diverse currents of pedagogical thought. One of the first of these defined the school as a transmitter of culture: education was seen as methodical socialisation of the new generation (Durkheim, Spranger, Kneller, Azevedo, etc.). A second current criticised the school as a reproducer of the culture of the dominant class (Althusser, Bourdieu and Passeron, Baudelot and Establet, Lerena). The school simultaneously carries out the double function of cultural reproduction and social reproduction of a class structure as embedded in such mechanisms as scholastic inequality, linguistic capital, family environment, the geographic factor, scholastic selection and training of teachers. A third trend seeks to accomplish a liberation through culture in the school (Freire). A fourth claims that each educational institution produces its own scholastic culture: to embody certain values, share certain ideas, develop its own history. A scholastic culture, relatively stade and shared by all participants, is essential to the creation of an educative community. This cultural perspective reaffirms the importance of certain rituals, ceremonies, symbols and festivals which have no significance for those outside the school culture, but which are an integral part of the construction, maintenance and development of this culture. Research into the efficiency of the school has emphasized the importance of a shared school culture.

The fact that pupils themselves come from different cultural backgrounds (bilingual areas, immigrants, ethnic minorities) adds a particular difficulty to the creation of a shared culture within the school itself. The solution cannot be the ignoring or suppression of subordinate culture by the imposition of the dominant one. International awareness of the right of all cultures to their own existence, with a particular emphasis on those of minorities, has promoted the practical development of, and theoretical reflection on, intercultural education.

Intercultural Education

This appeared in Spain within programmes for educación compensatoria. Broadly speaking, compensatory education policy comprises the range of political, economic, social and scholastic measures of positive discrimination applied to a population affected by economic, social, and cultural poverty, in order to reduce or

compensate for its disadvantages, within the educational system. In a more restricted sense, compensatory education comprises all programmes specifically geared towards the education of the socioculturally disadvantages (be they groups or individuals). There are many variations of compensatory education, depending on whether the individual, the school, or social aspects are taken as the starting point for action.

The evolution of compensatory education has been towards bilingual programmes, followed by biculturalism and finally multiculturalism. These latter programmes postulate a recognition of the equal right of all cultures to exist and to develop. Going on from multiculturalism, the progression is towards a new concept: interculturalism, which sees exchange between cultures as a positive step, enriching society and the people in it. Intercultural education is thus not a particular form of education suited only to schools which happen to have bilingual and/or immigrant populations, but is seen as a desirable approach for all schools throughout society. It is the type of education which should be promoted in all multicultural societies.

Intercultural education demands a set of attitudes from any teacher wishing to practice it, among which:

- respect for all cultures, including those considered primitive or minorities. In our case, a profound respect for Gypsy culture,

- respect for the right to be different,

- a positive acceptance of the values and lifestyles of diverse cultures,

- a desire to get to knov, to study, and to come to an understanding of the cultures of origin of each pupil, particularly as regards family practices, cultural roles, and moral codes,

- an interest in discovering each child's existing store of learning, so as to discover pupils' cognitive and affective structures and adapt accordingly,

- a sensitivity to the conflict which biculturalism may produce in the child, so as to help him in constructing his personality,

- attentiveness to the language problems of Gypsy and other minority children,

- the clear and explicit rejection of all forms of racial discrimination.

Adapting the School to Interculturalis

At present, it is not the school which adapts to the child, but the other way about. The demand for adaptation is even greater on the Gypsy child, considering his cultural and social situation. School must be transformed, become "made-to-ensure", notably through:

- school organisation adapted to the intercultural needs of the children. It is particularly necessary to critically assess organisation by levels - which presupposes an identical, uniform progression for all pupils, an arbitrary division of content to be mastered over the course of the school year, the rigid organisation of the groupe of children throughout the year, in order to arrive at more individualised teaching, a greater flexibility of schedules, and team teaching. It is not a question of imposing a single, blanket solution, since none such exists. It is simply a question of challenging the myth of teaching by levels, which hinders us from adequate consideration of providing schooling for Gypsy children: travelling, mobility because of seasonal work, late school attendance, different cultural and linguistic codes.

- The adaptation of programmes, at central State level as well as at the level of the individual school, particularly in allowing for activities which, by objective and content, take into account the children's real situation, opening up the school to the outside world (that is, to the children's lives), opening up workshops in the school, treating themes from Gypsy culture in the school, in ways which will promote understanding and mutual respect.

- The Gypsy language in the school: As Professor Liégeois stresses in the synthesis report, School Provision for Gypsy and Traveller Children (see Appendix 1): "The few attempts made in various States to recognise and make use of Romani in school have come up against massive opposition (including from Gypsy parents themselves) and other difficulties (lack of teaching materials and trained personnel). (...) Some feel that the Gypsy language, used exclusively within the group, fulfills a protective function against outside influences (...). Yet other parents are proud of their language, conscious of its importance and thus of the importance of supporting it and increasing its status; they want it to be recognised and validated by the school on a par with other minority languages. Still other parents are indifferent to the whole question: insofar as the question of acceptance of Gypsy children into the school in the first place may still seem a distant possibility, it may seem premature indeed to develop a stance on language" (pp. 176-179). Three fundamental vectors can and must be considered if this problem is to be solved:

Culture: The use and development of language is undoubtedly one of the fundamental axes of culture. Bearing this in mind, it is essential to maximise the attention paid to the Gypsy language as spoken here in Spain, which seems to be in danger of dying out. Constitutional statement of policy must be applied in the formulation of legislation and the allocation of human and material resources: "The richness of the linguistic variety of Spain is a cultural patrimony which will be respected and accorded particular protection". This respect, ad this particular attention, applied to the Gypsy language, must translate into legal protection and the right to use it on parity with the other languages of Spain; into the setting up of centres for study and research into Gypsy language and culture; into the training of teachers of the Gypsy language; into the preparation of teaching materials for the Gypsy language at all levels: universities, secondary level, vocational training, and primary and preschool levels.

Pedagogy: Knoving that being taught in a language other than the mothertongue holds a child back in school, study must be made of Gypsy children's use of their own and other Spanish languages, and if it is then found that the children of a given area speak Caló at home and only use Castillian (or Catalan, Basque, Galician ...) for communication with non-Gypsies, it is urgent that primary and secondary school should be reaching these children through Caló. If in other areas the children normally speak only Castillian (or Catalan, Basque, Galician ...) with a few Gypsy words mixed in, the pedagogical norm should be to provide schooling in this, simultaneously taking into account - particularly for the teaching of reading and writing - the children's habitual vocabulary. Such children should also have access to corses teaching the Gypsy language.

Participation: Decision about the use of the Gypsy language within the school is up to the parents of the Gypsy children attending it. The school and education authorities are responsible for providing the means so that the child's right to be taught in his mothertongue may be realised.

Methods, means, and teaching materials: Intercultural teaching demands that teachers, both as a team and individually, choose methods and techniques compatible with the principles of adaptability, flexibility, variety, activity, individualisation and socialisation (group work). There have been some very interesting experiments carried out by teaching teams over years or working with Gypsy pupils and others from marginalised groups. Such experiments must be encouraged, as should their evaluation and diffusion through seminars and publications. The financial means must also be available for the school to provide a canteen, proper sanitation, sports equipment, workshops, sufficient teaching materials, and to meet general overheads.

Assessment: It is important that this take place, and in a positive perspective: the negative effects of a depreciative assessment: on motivation, level of aspiration, and self-image are well-chronicled. Assessment is in itself an act of teaching and it is important that certain forms of it be dropped from the period of compulsory schooling. At present, assessment is the school's principle means of selection, and this selection penalises the poor, the marginal, and those from minority cultures, all the more so in that it takes place at such an early age.

A schooling programme for Gypsy children must involve both human and material resources, but also requires that the school itself change internally, to reduce or eliminate its function of singling out - or creating! - "scholastic failures", while simultaneously increasing its educative function so as to maximise development of the abilities of each of its pupils, and also increasing its function of preserving, transmitting, and developing all of the cultures of origin of those participating in it.

The model of the intercultural school is presently at the gestation and formulation stage. It does not correspond exactly to any of the models examined at the beginning of this lecture. School is a complex reality which must be considered from various points of view and perspectives: productivity, humanism, structure, power and freedom, system, culture. The intercultural school is the educative community which lives intercultural education as a day-to-day reality. It is a work in progress. It is the enterprise on which we are engaged together.

2. The Intercultural: from Theory to Practice

Claude Clanet, Professor at the
University of Toulouse

Pluralist integration

The coexistence of cultural minority groups (such as the Gypsies) within a dominant cultural group cannot be conceived without a socio-cultural model combining - paradoxically - assimilation, differentiation, and synthesis, a model which we shall term "pluralist integration" often gets a bad press because its original meaning - of integrate, to overhaul, of integer, whole, so that to "integrate" something is to render it whole - has often been lost sight of. But not in biology, where it means the coordination of several organs in harmonious functioning effected by different nervous centres ... nor in philosophy: "But the word has above all been used metaphorically (...) to designate the establishment of an interdependence between the parts of a living being, or between the members of a society" (Lalande).

With regards to minority cultures and the dominant culture, we propose that the term "integration" refer on the one hand to the idea of interdependence between the dominant and the minority cultures, and on the other to the idea of repairing, re-creation, renewal ... in the sense, and with the coherence of an all-inclusive phenomenon. Let us thus adopt the concept of integration proposed by A. Perotti with regard to immigrants: "The concept of integration is in opposition tc the notion of assimilation, and indicates a capacity to compare and exchange - from a stance of equality and participation - values, norms, and behavioural models, as much from the immigrant as from the host society". With an important proviso: "Integration as a social process is not to be confused with "racial integration", which consists of the creation of a state of civil parity between different racial communities within a given State; such political integration must precede socio-cultural integration" (A. Perotti: "Petit Lexique" (A Little Lexicon") in: Bulletin du CIEMI, No. 142, pp. 13-14).

Thus the socio-cultural model of integration, as we conceive it, is characterised by interdependence, comparison, exchange and equality. Nonetheless we shall - in order to avoid the ambiguities which might arise from current usage of the word, as meaning the incorporation of a part into the whole - be using the term "pluralist integration", the adjective indicating the necessary plurality, and thus the differentiation of cultures, within the socio-cultural whole. But under what conditions is a pluralist integration of different socio-cultural entities possible?

1. Firstly , there must be recognition, within a given culturally heterogenous political entity, of the necessity for common means of expression essential for communication, and of common norms necessary to safeguard the physical and psychological integrity of the individuals and groups comprising it. There is thus the necessity for organisation and co-ordination at the highest level, for political and judicial purposes, but also with regard to production, social services, education (?) ...

2. Next, the right to cultural difference must be explicitly recognised and acknowledged, that is to say that the various component groups must have available the means to develop their worldviews, languages, lifestyles ... differing one from the other. For minorities, it is undoubtedly this affirmation and management of cultural difference which are the most difficult to assure when threatened with assimilation by the dominant culture. As Liégeois emphasizes, "the most probable consequence of integration is the assimilation of the society which has been enveloped, devoured by the other; a progressive loss of all its unique elements, with a few water-down exceptions surviving ..." (Jean-Pierre Liégeois, Mutations tziganes, Editions Complexe, Brussels, 1976, p. 204). Is it possible for State-run organisation and co-ordination to be neutral? How can minorities overcome the paradox of the "you have the right to be different" concession which might be granted by the powers-that-be?

3. That reciprocal relationships and exchanges be established between various minorities. Such relationships and exchanges are necessary because on the one hand the harmonious coexistence of different groups is linked to a good - indeed thorough - knowledge of others, and thus of oneself, and on the other because cultures evolve, and, when interacting, it is in the interests of each to enrich itself from those with which it is in contact, if only in certain areas.

Planning for integration - for an intercultural society - depends, on the socio-political plane, on the notion of "cultural democracy". "Cultural democracy is a concept which, taking as its starting point the ever-increasing diversity of European societies, seeks to provide each individual group with access to this veritable explosion of culture" (A. Perotti, op. cit., p. 13). The notion of "cultural citizenship" is certainly one to think about and promote at both national and international level, especially during the present periode when so many frontiers are disappearing in Europe. In effect, we keep coming up against the difficult question of where to draw the line between the codes, norms, values, etc. common to a socio-cultural body as a whole, and the codes, norms and values particular to each component group within that body. Such a question cannot be answered if we treat the "social" - that is, the organisation and co-ordination of the whole of society - as separate from the "cultural" - the signification systems peculiar to each component group: each sub-system - education, for example - comprises social elements which are simultaneously cultural, and vice versa. The socio-cultural boundaries between that which is common to the whole and that which is particular to each of its components can only be established through negotiation between them "from a stance of equality and participation" (A. Perotti).

As we write this, we are acutely aware of the ethnocentrism of our position. This situation of negotiation is, at any rate for the present, difficult to grasp for a Gypsy whose references are social structures and power systems other than those of the Gadjé. An equally thorny question: from whom would the Gypsy receive the autority to engage in negotiations? Nonetheless, this position is not entirely utopian: in fact some Gypsy organisations modelled on non-Gypsy structures already exist and are becoming potential mediators with the powers-that-be; moreover, support groups set up and run by non-Gypsies are also called upon to play a role. Humanitarian organisations, organisations set up to defend Gypsies ... certainly, but: also organisations set up to defend a certain idea of what society should be, a certain approach to lifestyle ... And finally, organisations for self-defence and self-protection - after all, one way or another, all, or nearly all, of us belong to a minority.

In tandem with the above brief examination at overall - sociological? - level, of the notion of "pluralist integration", we should also carry out an examination more closely founded on the subjects themselves - psychological? - of the processes of "interculturation", in order to describe and analyse the relationships between different socio-cultures, and to clarify the dynamics of a intercultural society. An examination of these "interculturation" processes, as well as several practical approaches, are detailed in the full text of this lecture, published in Castillian and Valencian.

By way of conclusion

It is very difficult to tackle a subject as vast as interculturalism, and then to take on the further task of suggesting connections between two fields which are habitually out of touch with one another: theory and practice.

As for theory: there is no "theory of the intercultural", at least in the scientific sense of the word ("Theory is verified hypothesis after it has been subjected to the control of reason and the criticism of experiments ..." Claude Bernard, quoted by Lalande, Vocabulaire de la philosophie, "Théorie"). Here we shall use the term more or less as a synonym for synthesis, the co-ordination of a certain number of facts which we can accept provisionally as a credible hypothesis. This "synthesis" attempts to take into account the evolution of relations between cultures, or rather between groups and individuals belonging to different cultures. The rise of new interrelations leads to a new concept of such relations: relations in which certain differences are no longer a basis for rejection or attempted elimination, but become instead dynamic components in the development of individuals and in the life of groups. But in this attempt at theoretical elaboration we are simultaneously subject and object, which may distort our neutrality; our position may be seen as biased, interpretative ... We gladly accept this comment, since a theory is not necessarily invalidated by being interpretative: it is, at a given moment, another way of perceiving and organising reality in a way more compatible with the problems of the day, and it can give us a grasp of this reality and its problems by organising them in a new way. The theory we have outlined here is, we fell, clearly a more interesting one that earlier theorisations dealing with these questions of relations between cultures:

- Firstly in that it tackles, with the distancing essential when dealing with confrontation between several cultures, the essential problem of the place of man within his socio-culture, the relationship of man to his cultural codes, the interrelationships of the culture/personality system ... problems behind which we find the question of interpretation, of meaning. In short, emergence from cultural ethnocentrism leads us to confront anew the fundamental problems of the structuration of personality, starting with the activities of man in relation to different cultural contexts.

- Next, by posing these fundamental questions, an intercultural perspective is a complex one. The relations of individuals or groups with many cultures cannot be studied in the light of simple, linear, or one-dimensional theories ... Theorisations must be complex, leaving scope for contradictions, paradoxes, uncertainty ... And this must apply in different complementary and/or contradictory approaches, involving many disciplines. The approach to intercultural situations is, of necessity, multidisciplinary, indeed interdisciplinary, with the task of combining different studies of the same object be they joint or separate. The complexity of the intercultural object combines with the complexity of a plurality of disciplinary approaches. Doubtless one could say that this attempt at a multidisciplary approach itself creates, in the field of social sciences, "the intercultural object".

- Finally - although this means skipping over other characteristics of a theory of the intercultural - a particularity of this theory is, paradoxically, its recognition of its own cultural relativism. When we consider the intercultural, we perceive the cultural relativism of different approaches, including that of the intercultural perspective itself. As we have emphasized, any organisation of reality is relative to an era, to ways of thinking, to particular types of relations with the world and with others ... This integration of relativism into the theory itself will force us to question it on an ongoing basis, and that is why it will evolve.

But the intercultural is also a field of practice which has led us to an awareness of the reality of the problems connected with the relations between cultures. These actions bring into question existing "scientific" approaches and stimulate them to theorise in new directions, to come up with fresh methods and means of intervention ... In this way, a "tension" arises between researchers and practitioners, the former remaining more or less imprisoned in their ivory towers, while the latter demand a better understanding of what they are doing, of what they are and what they hope to become ... a demand which, needless to say, the researchers are not in a position to satisfy. This does not prevent a joint questioning, a search for meaning taking as its starting point "disorder", the questions arising from relations between cultures, and this joint approach may result in a drawing closer and sometimes to collaboration. This point must be stressed: that instances of drawing together and of collaboration between researchers on the intercultural are not run-of-the-mill rapprochements or collaboration. It is not a question of knowing how

to increase the consumption or sale of a product, to optimise the efficiency of a machine or a method, to overcome a setback ... these are commonplace themes for collaboration, familiar to us from psychology. Here, we are confronting fundamental questions: the evolution of society and of culture, the relationships of man with different cultural environments, with others who are different, with himself ... Questions which, as we have seen, very quickly lead us to a search for meaning. This is why we must set up research which is "pointed", sophisticated, backed by a methodological plan. Which is more important: the aesthetics of an approach or methodology, or what it is trying to achieve?

To this question, researchers and practitioners who have met in connection with the intercultural have tacitly replied: This is why the problems we have dealt with - be it by action-research, studies of representations of inter-ethnic differences, or the problem of personality structuration in the polycultural situation - have been tackled from the broadest possible perspective, with a rather ethnographic approach to techniques and methods: fieldwork, case studies, interviews, analysis of institutions ... The first task is to clearly define the field of involvement and research, and to reach agreement on what is being aimed at. Research methods and pedagogical techniques can be tightened up once the course has been marked out - although this signposting too is an ongoing process towards the multicultural object.

In this way practitioners and researchers have been able to reach consensus on general themes: relationships between component cultures, society/culture relationships through institutional dynamics, how stereotypes and prejudice relate to differences, the development of the personality between two cultures ... Themes on which everybody, be they practitioner or theoretician, has something to say; themes which bring us both to the field of research, and that of training. And always with a tension between the poles ... A tension which calls the researcher into question and will make him evolve new approaches more directy relevant to the questions which are asked of him ... A tension which challenges the practitioner too, leading him away from the security of rituals and established methods, to overcome the force of habit ... These reciprocal questions between practitioners and theoreticians are the beginning of a theory/practice dialectic. Which brings us to the field of training ...

3. School Provision for Gypsy Children in Andalucia: Practice, Achievements and Plans

Risco Acedo, General Director of Educación Compensatoria y Promoción Educativa, Consejería de Educación y Ciencia, Junta de Andalucía

Befor I begin, it is important to outline the specific nature of the situation of Gypsies in Andalucía, notably because of their relations, over the centuries, with the local non-Gypsy population. Andalucía has the highest concentration of Gypsies in Spain: some 250,000 at the last census. A distinction must be made between the rural Gypsy and the urban Gypsy. The former has few if any problems

integrating with his non-Gypsy environment. There is a mutual acceptance between the two societies, Gypsy and non-Gypsy; a long tradition of coexistence. This is not the case with Gypsies in the city. There, concentrated in the seedier parts of town, they are in contact with marginalised non-Gypsy groups, and the communities pool their problems. We might say that the problem here is not on of Gypsy vs. non-Gypsy, but rather one of social class.

It is sometimes said that there are, in Andalucía, many Gypsy biologists, doctors, etc. with university degrees. In fact, there are only about a dozen teachers, a couple of doctors, and a good few singers and bullfighters. Non-Gypsy society is perfectly willing to accept the Gypsy when he leaves his own group and enters into non-Gypsy society; it allows him to become non-Gypsy. It's like in the United States: when a Black is a good athlete, he's accepted by White society; a Gypsy who happens to be a good singer has no problems. As for teachers, there are no more than a dozen, and not all of them are pleased, or proud, to be Gypsy. Their understanding of the Gypsy problem, both as Gypsies and as teachers (some have left teaching to engage in Gypsy activities) may differ greatly from the understanding which many of us may have. In Andalucía, there appears to be no racism per se - the Blacks and Moroccans there do not experience it. But there is a rejection of people with a different lifestyle, rejection of a social - not ethnic - group, rejection of a group that upsets the values of majority society and challenges its order: established order. Some scandalous cases, such as that in Martos where Gypsy homes were burnt out, are more a rejection of Gypsy lifestyle than of their race.

When questions come up, in the course of working in the education system with Gypsy children (the case of adults is entirely different), the problem can be tackled in totally different ways by the administration and by teachers. Conservative ideology holds that the dominant class possesses values which it must impose, because the question is one of the cohesion of the social order. With more progressive ideology, in which values are seen as relative, the order to be established should emerge from a dialectic between dominant and minority values, with the dominant values permitting others to emerge as counter-values to be destroyed, assimitaled, annihilated. Society does this very subtly: it knows how to go about altering and adapting the values of minority groups; in the instance of the singer, cited above, his values can begin to change immediately, and he will remain a Gypsy by race, but no longer a Gypsy by culture. Continual vigilance is necessary if one is not to renounce one's own values. Culture, be it dominant or minority, defends itself logically by retreating into itself, and it will elevate mere habit to "value" status to prevent its being destroyed.

I would like to put forward - without being dogmatic, because the Gypsy theme is extremely complicated and there are already too many prophets surrounding the Gypsy world - a few ideas which have emerged from long work with Gypsies, contact with Gypsies, and from belonging, on one side, to the Gypsy community. Gypsies have their own cultural values, and they are immersed in non-Gypsy culture with which they must coexist and against which they must defend themselves, using

whichever of its elements are useful to them and rejecting the rest without going so far as to reveal their scorn to non-Gypsies. When we speak of respecting Gypsy culture, we are sometimes discussing a culture of our own invention; we may be elevating to the rank of Gypsy culture things which are not culture at all, but mere strategies for survival in a hostile society. I say this because, when families move from shantytowns to modern flats, there is always the story of the donkey brought up to live in the flat - an anecdote told in every town in Spain. The facts are transformed into a cultural value and the claim is made that Gypsies are only happy camped in an olive grove - I've seen it written. A Gypsy needs a candle for light - and this is made out to be a cultural value. The problem of studying Gypsy culture from a non-Gypsy angle is this transformation into cultural values of things which, for the Gypsies themselves, have no such value; many, indeed, have no value at all.

The school must give Gypsies all elements to which they, as citizens, are entitled. It must also respect their values, to which they are equally entitled both as a group and as a culture. The obligation of policy-makers and administrators is to set up forms of scholastic organisation which will enable all this to occur. And this is where enormous difficulties arise, because school organisation requires, for example, a precise schedule - very difficult for Gypsies to grasp. Nor is the knowledge which the school seeks to transmit seen as necessary. The situation as regards work, poverty, marginalisation, accommodation etc. means that many things are much more necessary than school. That is why not all Gypsies go to school voluntarily, not all of them are looking for schooling. The first task facing the administration is to get the children into the school. This can be done in two ways. The first - difficult, complicated, exhausting and near-utopian - is to convince the Gypsy population of the necessity of schooling. The other - easier, quicker, and more gratifying - is to offer a series of enticements, so the Gypsy will come to school because it offers him things which non-Gypsies think Gypsies are interested in: food, clothing ... This is easier, and so, more tempting. And, since it gives quicker results, it is also the more widely used formula. As for convincing families to send their children to school, I think that this is done intensively on two different fronts in Andalucía. One of these is the Gypsy associations, which are increasing their efforts to convince Gypsies, and I believe they are getting results. Without forgetting that, if a Gypsy mother is asked to send her child to school spotless, it must be understood that if she has no plumbing it will be difficult for her to do so. Gypsy culture is a culture of water, the Gypsy always sets up camp by water, by a river - but there are not many rivers, water is in short supply.

The other front is, I believe, that which we are developing at the Consejería de Educación, and which occurred to us almost by chance. In my Dirección general, an adult education programme for Gypsies had an unexpected side-effect: those attending became acutely aware both of their need to learn, and of the difficulty of getting to classes and taking things in after a full day of looking for scrap, collecting waste paper, selling in the markets, etc.; and in this way

they saw the necessity of their children attending school. When a Gypsy adult attends a course, the children go to school in his wake. The real difficulty lies in ensuring that the child will be taken on when the parents decide to send him, since the mother knows nothing of enrolment delays, does not know how to communicate with the teachers, and the whole over-bureaucratic and complex world of the school is difficult for parents to understand. Why do I need a driving licence when I already know how to drive? Why do I need an identity card to exist? The bureaucratic jungle is hard to understand. There are enormous difficulties in getting to school.

There are some possibilities, set in motion by the administration, for solving these difficulties, notably by "street teachers" (maestros de calle) or municipal social workers, and by the support services we have in Andalucía to locate these children and to help them get into school. With parents being aware of the need for their children to attend, and with the necessary infrastructure of teachers capable of helping the child, the real problem is to get the child totally accepted in the school. This is where we face our most serious problems, because, for a variety of legal reasons, these children are easy to reject: enrolment delays, the calendar, "the groups are made up now", the pupil/teacher ratio has been filled, why should I take these children, why not set up a little group on the side, etc. It also happens that on schoolboards with decision-making powers, parents' representatives adopt an attitude of rejection. Since most of these children are scholastically behind when they arrive, when being placed with a given group or at a given level there will be a period of adjustment wich, in organisational logic, would point towards setting up a separate group with a separate teacher. This is easier than providing children with all the support they need, especially as the school often has little faith in the childrens's scholastic futures, and expects them to disappear from on moment to the next. And they do. I don't know who's to blame for their disappearing, bu they do disappear.

Teachers are not getting the training they need to accommodate these children. The administration must take care to fill all the existing gaps. Nor does the principle of assigning posts always favour the assigning of teachers to certain ones. In Andalucía we have opted for a system which I think should work well, and which is being put into operation at the moment. No longer will we have transition classes (aula puente); the Gypsy child will attend his local school or the school of his choice if it has room for him - just like any other citizen. He can attend when he expresses a desire to do so, or as soon as he moves to the area: the Gypsy child, like the non-Gypsy child, will no longer be subject to lengthy enrolment delays, once he knows how to apply for enrolment. If schooling is obligatory, then there is an obligation on the school to accept pupils whenever they present themselves. The Gypsy child will be received into an existing group within the school's organisational framework, and the school will receive the backup it needs to work successfully with all the children attending it.

Initially, work depended a great deal on teachers' goodwill, with the blessing of the administration. Results were positive - so much that it became apparent that entire districts were slipping through the net of educación compensatoria, precisely because it relied so heavily on voluntary work from teachers. If we are responsible for schooling these children, we cannot abandon them to teachers' goodwill, since this would be to set up a service dependent on whoever felt like running it. Thus the Consejería is kept informed of districts and schools for priority action, and conditions are specified before teachers apply; they can, if they fulfill clearly outlined prerequisites, offer themselves as candidates and get a stable post for a specific action project in the school. This goes for Gypsy children as much as for any others. This is how to get away from the sort of remark on hears so often from teachers: "I'm here because I was assigned to it, but I could just as easily have been in school X with blond children". There will still be teachers of this sort, but from now on the approach will be one of filling vacancies. And in this way, teachers for Gypsy children will be trained.

Another of our Administration's projects: we are planning to undertake, in the coming school year, research covering areas of Andalucía where marginalised Gypsy groups - not the singers and bullfighters - exist. And we shall try, along with the teachers who work with their children, to maintain contact, organise seminars and meetings, with the Consejería - not in a directive capacity, but because what is available from teacher training colleges does not always correspond to the real needs of the school. Moreover, at present, teams of teachers have embarked on the process of changing their attitudes towards la Reforma. With this plan for teacher training we feel that, within a few years, many teachers will be ready for work with cultural minorities as these become more assertive in Andalucía: not only Gypsies, but Africans, Moroccans, Portuguese ... it is thus not a question of training specialist teachers for Gypsies, but rather of giving the teacher a familiarity with, and respect for, the cultures which will be represented in his classroom. We shall see the results in two or three years. It is the reacher himself who must change: we need teachers conscious of the fact that they belong to a given class or status or dominant majority, but that this must be left at the school gates when it comes to teaching.

The Andalusian government gives total priority to marginal and minority groups, and this entails some difficulties, but I would like to finish off by saying simply that, for my administration, the problem is not intractable. Above all, it is a complex theme involving a lot of work, and with many variables to be taken into account. Moreover, we cannot count on getting the help we need from Gypsy teachers trained to work with Gypsy children, since not enough Gypsies remain faithful to their own culture. All this makes the work very demanding, but not exasperatingly so; on the contrairy, it is totally satisfying. In conclusion, I will repeat what Jean-Pierre Liégeois said earlier: early next year, we shall try to arrange a meeting of all Andalusian Gypsy doctors, biologists, etc. (there are not many of them) so that they can tell us what they think of themselves, and so we can tell them what we think.

I have tried to sketch a few guidelines to help us to question our attitudes and our criteria for action, because we sometimes become distance from reality. When one sees a teacher working with Gypsy children whose main worry throughout the year is fighting to get the education team to accept a dozen little Gypsies, some of our other concerns seem as relevant as the proverbial angels on the pinhead.

4. The Intercultural Approach to Working with Irish Travellers

John O'Connell, Director of the Dublin
Travellers' Education and Development Group

Over the past few decades Irish Travellers' traditional way of life has changed dramatically. Industrialisation, urbanisation, and modernisation have transformed that way of life, and Travellers have, at times, become the focus of much public attention, mostly hostile. In recent years, antagonism towards Travellers has grown, and residents' associations have organised to ensure that Travellers are not allowed into their areas. However, Travellers have consistently resisted efforts to assimilate them into mainstream society. While many have moved into houses, others have become outspoken in defence of their right to retain and develop their separate and independent way of life.

It was at a time, in 1983, when opposition to Travellers in Dublin was particularly strong that the Dublin Travellers' Education and Development Group (DTEDG) was formed. This voluntary organisation comprised of Travellers and settled people was set up by a group of professionals from different disciplines who, in dialogue with Travellers, set out to examine the situation at that time. An analysis of existing models of working with Travellers revealed that both statutory and voluntary sectors had been more concerned with integration and settlement than with self-determination and rights. The group decided to search for alternative approaches to work with Travellers based on the principle of self-determination and on the premise that no lasting progress could be made unless Travellers themselves were involved in all stages of the process. The group promoted the view that Travellers are an ethnic group with a right to maintain and develop their distinctive way of life.

This paper will describe and analyse the activities and experience of DTEDG over the past five years. There are three main aspects to this. Firstly, direct work with Travellers themselves consisting of education, training, and community work. Secondly, educational activities with the settled population as well as networking and campaigning. Thirdly, research, publications and policy formulation. Most of the time, energy, and resources were spent on the first of these, especially through organising and running courses for young adult Travellers. Some insights and methods which have been developed in work with oppressed groups in other cultures were adopted and applied (e.g. Freire's pedagogy).

The main aim of these courses was to develop a critical awareness of Irish society and an analysis of Travellers' situation in order to create the conditions for Travellers to take more control over their lives. As a result of these courses a number of programmes have been set up with Travellers employed as full-time workers such as: youth and community work programmes, an enterprise programme, and a women's programme. As the work progressed it became increasingly clear how necessary it was to respond to the situation of widespread prejudice towards, and lack of information about Travellers. This was done by organising adult education courses, conferences and seminars, visiting schools and using the media. Recognition and acceptance of Travellers' cultural identity were promoted and efforts were made to break down barriers of suspicion and fear. The third area, involving publications, research and policy development has not received the attention it requires. This is due to lack of finance, resources and staffing. However some progress has been made and in the coming year it is hoped to develop this further.

When we formally established the DTEDG in 1985, we acknowledged Travellers as an ethnic group. We decided that any work with Travellers should support their right to retain and develop their identity. We hoped to avoid and learn from the main mistakes which we felt had been made by some voluntary and statutory organisations whose underlying philosophy inevitably led to paternalistic relations of dependency. We wanted to challenge the widespread racism, prejudice and discrimination towards Travellers. We also wanted to offer our skills in the support of Travellers in their struggle for justice and acceptance in Irish society. In order to make our dream come true we formed alliances with other groups and individuals who had a similar philosophy or were searching for new approaches. We decided to apply community work principles and methods in order to achieve our objectives. This meant undertaking an ongoing analysis of Travellers' living circumstances and marginal status in order to take collective action based on that. It also meant that Travellers themselves would have to be consulted and actively involved in all stages of the process in order to promote autonomy and self-reliance.

We were aware of the inadequacy of the existing schooling system in responding to Travellers' needs. In 1984 over 60 % of Traveller children in the 3-5 age group were unable to avail of pre-school education, 50 % of children in the 6-12 age group did not attend school at all, and of those who did attendance was often irregular. An estimated 90 % of children over the age of 12 had stopped going to school. There were 23 training centres set up especially for Travellers and these catered mainly for teenagers (16-19 years old). Trainees attending these centres were in receipt of allowances and the State agency which funded them placed heavy emphasis on training for employment. In the context of structural unemployment, widespread discrimination towards Travellers, and Travellers' own antipathy towards conventional 9 o'clock - 5 o'clock jobs, it was very difficult for these centres to fulfill the State's expectations and at the same time contribute to the promotion of the Travellers' cause. The vast majority of adult Travellers were illiterate and operated on the fringe of Irish society.

In response to this situation and in close consultation with Travellers we designed a 6-month full-time course for young adult Travellers. After lengthy negotiations the course was approved and funded by the government industrial training authority as a pilot project. Funding covered a full-time co-ordinator and assistant, allowances for 24 trainees (male and female, married and single) and a grant to cover running costs. Participants were selected after initial informal discussions and an interview. They ranged in age from 17-33 with the majority in the 17-20 age group. The majority had a poor record of school attendance and the illiteracy rate was high. The course was held in a city centre premises and this was important because it facilitated interaction between groups and families of Travellers who rarely mixed. The course process was largely experiental, supplemented with talks, group discussions, and the regular use of audio-visual resources. Through the use of problem-posing exercices participants were challenged to develop critical and creative thinking. The course content was very varied and comprehensive, covering such topics as Irish society, Travellers' history culture and current situation, personal and group development, introduction to youth and community work, literacy skills and general knowledge. It also included skills: training in photography, graphics, drama, newsletter and magazine production. During the course there were field-trips and placements with a wide range of community-based groups and other agencies.

The course was monitored carefully throughout and evaluated regularly by the staff and management. Outside consultants, who included an older Traveller, were included in this process. Efforts were made throughout to promote a positive sense of Traveller identity within the group. The fact that the course was flexible and that staff were able to adjust the curriculum in accordance with the needs of the group was a crucial factor in its success. At the end of the course, one member was accepted as a mature student in a third-level institute on a 2-year community work course. The majority of the others were accepted on a 1-year "Teamwork" programme sponsored by DTEDG and funded by the State. The follow-up programme included in-service training/education as well as youth and community work activities. When one member of the groupe was awarded the Young Citizen of the Year Award and subsequently made a successful appearance on the most popular TV chat show, the whole Traveller community took pride in his achievements.

DTEDG then organised another course similar to the first for another group. This was followed by two further Teamwork programmes. Through their involvement in these courses, work programmes and other activities, a number of young adult Travellers were able to take up work positions with their own people. DTEDG applied to the State agencies for funding and eventually got approval to undertake a youth programme and a community work programme employing three Travellers. One of these had just successfully completed the 2-year professional course referred to earlier. One of the challenges faced by DTEDG during this time was the fact that most Travellers were dependent on Social Welfare for survival. Given the reality of one of the worst unemployment rates in Europe (approximately 19 %), high emigration and

widespread prejudice towards Travellers, it was very difficult to address this issue in any meaningful way. On the basis of the developmental programmes already completed DTEDG secured State funding for an Enterprise Development worker, who began to explore the possibility of Travellers developing new income-generating activities. The aim was not just to start a business but to develop a culturally appropriate and economically viable enterprise which would have a community development dimension built into it. What has emerged from this is a new Travellers' Resource Warehouse which recycles industrial waste. The project gives employment to three young Travellers who run it as a co-operative. Even though it is still struggling to become firmly established, it caught the public imagination especially when it won first prize in a prestigious environmental competition in March of this year.

Another development was that the older Traveller women, many of whom were mothers of the trainees on the courses, began to express an interest in attending courses for themselves. In response to this two courses have been organised and there are requests for more. These courses were part-time in order to enable the women to attend. Content and process were similar to those in the other courses with certain adjustments to suit the specific needs of the participants, including an important focus on gender issues. However, the direction was different in that it was geared to investigate, prepare for and start economic enterprises. The outcome of these courses is that the women who took part with support from the enterprise worker are now in the process of organising their own laundry on one of the Traveller sites. Other ideas related to crafts and sewing are being investigated. As well as this, the women on the course became involved in a national seminar for Traveller women. With support from settled women they are now in the process of setting up a National Forum for Traveller Women.

During these programmes the profile of DTEDG grew not only in Dublin but throughout the country and to a lesser extent in England. This was largely due to the widely acknowledged view that the methods used were effective and that the organisation had the trust and support of a large section of Travellers. Evidence of success was shown in the growing number of young adult Travellers who had discovered a new-found confidence and ability to articulate their views in public. It was also shown in the activities successfully undertaken by Travellers themselves, e.g. organising projects for children, teenagers and the elderly. Another factor which raised the profite of DTEDG was its involvement in public protests and campaigns against discrimination and in demanding better services and facilities for Travellers.

In an attempt to disseminate, develop and discuss the methods being used, a booklet and some magazines were produced. We also organised seminars and conferences to clarify and debate issues and to evaluate approaches to the work. Not all of this was received favourably and some of the strongest resistence came from those involved for a long time in the established organisations.

The second dimension of DTEDG work was directed towards settled people. A number of short courses were organised to inform people about Travellers' culture, history and living circumstances. The media (newspaper, TV and radio) were approached in order to highlight positive developments and challenged when it was felt that the coverage of Traveller news was sensational or negative. Cases of discrimination agains Travellers were challenged in court. Workshops on racism and how to develop an anti-racist practice were organised. Modules were developed for third-level institutes in the area of social work and community work training. And modules for teacher training, and for first and second level schoolchildren are currently being prepared. The fact that the staff and management of DTEDG were also involved in groups, issues, and areas of concern other than Travellers made it possible to interest Travellers in these as well. Support was shown for other groups involved with other social issues e.g. unemployment, prisoners' rights, cutbacks in health and education, emigration, third world concerns and women's rights. Another area where we have been involved is in the political arena in an attempt to influence legislation to protect Travellers against discrimination and racism. Travellers' involvement in this campaign and other political activities brought them into frequent contact with non-Travellers from all classes and walks of life. These encounters in turn helped them to become clearer and more confident about their own identity.

An example of intercultural dialogue which perhaps deserves special mention was when a theatre-in-education compagny, in consultation with DTEDG, produced a play portraying the interaction between Travellers and settled people. When one of the Traveller members of our group was given one of the leading roles in the play it was another significant breakthrough. For the first time a Traveller was in a play and this play was on tour to schools around the country from February to June this year. After each performance there was a workshop which enabled the audience and actors to explore the issues in the play, particularly those in relation to bi-culturalism.

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The third area where DTEDG has hoped to make an impact is in the area of research, policy formulation and publications. Much of the work in this area still remains to be done because the other two areas absorbed most of the time and resources. However, one of the priorities for the next three years will be to carry out research based on our work and experience to date. Many areas for investigation have been identified, a number of publications and radio programmes are being planned and a video is near completion.

In revieving the work of DTEDG, one of the factors that has contributed to the success so far has been that the full-time staff and volunteer management have developed a coherent philosophy based on ongoing evaluation. Therefore there is no conflict of interest between staff and management. The fact that there are Travellers on staff and management is another positive aspect although it poses a constant challenge to transfer power and responsibility from settled people to Travellers. The availability of professionally trained personnel with a wide range of training and expertise on staff has made it possible to undertake innovative and creative approaches which would not otherwise be possible. This includes the ability to negotiate and gain the confidence of funders. But as well as possessing skills, some members of management and staff have been prepared to commit themselves to long hours of work often at weekends. The fact that the group started out not from an individual case-work or a welfare model but from a collective approach has been very important in terms of image and Travellers' expectations. The course and training moduls would not have succeeded were it not for the fact that they were specifically designed and were sufficiently flexible to cater for the needs of the participants. The employment of Travellers as staff members has been possible because the people in question have already completed courses and training but also work as partners in a team where they receive ongoing support and supervision. In this way we try to avoid tokenism. This raises the question of an exclusively Travellers' organisation. DTEDG supports this notion in principle and actively promotes it by structuring Travellers' sessions into the different courses. We have also supported Travellers in achieving an all-Travellers' meeting at National Council meetings in the face of much resistance. The rationale for such all-Travellers meetings is neither separatism nor division but autonomy and self-determination. There are however still difficulties with such meetings. First of all there is the reality of fragmentation and division among Travellers themselves. Secondly, there is the problem that most Travellers are still dependent upon settled people in order to attend such meetings. Thirdly there is the need for Travellers to develop such meetings in ways which suit Travellers' culture and the different levels of avareness among participants. Finally, given the reality that Travellers constitute such a small minority within the total population, it is important that Travellers form alliances with settled people who are in solidarity with them.

Many other DTEDG projects deserve a mention: for example the forging of links with trade unions, plans for a national pilgrimage in solidarity with Travellers, etc. In conclusion, despite our many difficulties - notably the difficulty of planning when our funding is short-term in nature and without long-term guarantees - the organisation is growing in strength and credibility. We are eager to develop links with groups in Europe involved in work with Travellers in order to share our experience and to learn from what is happening in different countries. We believe that there is much in common despite the variations from country to country. Hopefully this paper, by sharing som of our experience, will contribute to that process of exchanging ideas and information and offering mutual support.

5. Training Projects in Catalonia

María Teresa Codina i Mir, Coordinator
of the Programa d'Educació en la Diversitat,
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Before describing a few projects, I wanted to make two observations which will serve as a background to my presentation. Firstly, it is worth reflecting upon the fact that, in Catalonia, neither the contact between the two cultures (Catalan and Castillian) nor the experience - still recent - of Catalan culture, as a minority, being marginalised and oppressed by the official culture, has brought an understanding of other minority cultures, nor a recognition of the right to be different without being pushed to the sidelines, nor yet a sensitivity towards the socio-economic factors operating in the marginalisation effecting the greater part of the Gypsy community. A social attitude which would be expressed in a recognition of what we share, and gradually develop into respect, recognition, exchange and to mutual enrichment founded on this very diversity - such an attitude is still a distant ideal.

On the other hand we are aware of the fact that concrete action in the medium or long term is in danger - as is always the case with any education project, and even more so in the case of teacher training - either of treating real cultural differences as abstractions, or of sealing different cultures into a ghetto, in the wake of which cultural incommunicability is intensified. Actions, not words, are where true motivations are expressed.

I shall be discussing three different projects which, being practice as well as theory, can serve as inspiration and as bases for reflection, perhaps even extension or transferability in some aspects. Three projects which are distinct responses in given situations to the basic necessity of training for professionals who work with Gypsy children; their distinctiveness also springs from the framework within which they are situated, and from the time and resources at their disposal.

The first of these, of an experimental nature, took place within the institutional framework of the departament d'Ensenyament de la Generalitat over a three-year period, in schools with a high proportion of Gypsy pupils. The second, which is just winding up, has involved the teachers of a municipal school in an exclusively Gypsy environment. The third begun last summer in the same district as the second project, is a general programme concerned with training young Gypsies as community workers. All three took place during normal working hours.

Training within the Framework of the Generalitat

This project was implemented experimentally in one area for three years before being extended to others. The Province of Tarragon was chosen, and 10 of the 17 schools which together cater for the 700 Gypsy children living in the area. The object of the project was, on the one hand, to set in motion a process of in-service training for

teachers dealing with Gypsy children, with the aim of giving them the means of coping with learning problems as well as interpersonal ones. On the other hand, the primary objective was to assess the overall impact of such training on each school where these teachers worked. The project took place in three phases:

- preparation and setting up, from January-June 1984: selecting the schools, selecting the teachers to take part in the training programme, selecting substitute teachers for those undergoing training, organising the programme itself (a total of 150 hours divided into 4 phases and evaluation);

- action in each school throughout the 1984-85 school year;

- consolidation of the project between teachers and schools, during the 1985-86 school year.

Overall, we fell the project to have been a success (for details, see the full text of the lecture, published in Castillian and Valencian) and of the ten teachers who took part in the original project, eight have transferred to Girona to participate in further developments, and the other two have remained in Tarragon to follow up on what has already taken place.

Project of the Avillar Chavorrós Municipal School in Can Tunis, Barcelona - an all-Gypsy area

The school has been in operation for ten years and has passed through various stages. The present period is especially favourable: the school is part of a project involving the whole district, and is getting the benefit of a well-disposed understanding attitude on the part of the most directy involved local authorities. Nonetheless, the problems and conflicts the teachers face are a constant. As always, their initial training failed to provide them with the tools for analysing a reality which differs from the dominant one, or has it prepares them to adapt the pedagogical basics and use them in context. Yet in any learning situation, the significance and function of content and the personal and cultural baggage of the students should be taken as the starting point.

During this past school year we were involved in giving support of a technical nature to the school, with a view to tackling some of the problems and situations faced by the teachers. Towards this end, and with the help of another teacher with experience in the field, we decided to begin with case studies of the individuals the school felt to be most problematic. It was a question of objectivising each situation and analysing, insofar as possible and from a Gypsy perspective, how it was related to perceptions of school, family relations, real motivation etc. And in every case to do this with a view to the personal development of the individual pupil, in order to evolve means of assisting this development.

Initially the method was for teacher counsellors to propose a set of priorities to be used in analysing the case of each of the "problem" pupils. Next, with the help of the teachers, we drew up a

draft outline for the study of each case. Using this as his guide, the teacher in charge of the pupil structured his own perceptions and sought out whatever relevant information he was missing, then shared his observations with the other teachers and councellors. This gave rise to discussion in which all teachers expressed their different points of view, and this in turn led to concrete suggestions. Debate, then, did not involve the teacher-in-charge alone, but the whole group, and served to identify elements for evaluation, to put the role of the school in context, and to refine the criteria for action. On the other hand, the intensity and dynamism of these meetings reinforced the teachers' understanding of the documentation and information with which they had been provided as a complementary technical aid.

When it came to evaluation, the first positive result was the change of the teachers' attitude to "troublemakers". The very act of concentrating on a pupil in order to understand him as thoroughly as possible entails drawing closer to the mentality of the child and of those around him, and leads to discovering values and potential within him which in the normal course of school would never even be recognised, let alone emphasized. There were lots of pleasant surprises when pupils were assessed objectively, with regard to certain instrumental abilities (for example, many were well above average at mental arithmetic), aptitudes (manual dexterity) and interests (rearing birds ...) The constants revealed by the different case studies, as well as by the teachers' efforts to find out about their pupils, led not only to a fuller picture of each pupil but also to a deeper understanding of their environment. And, in practical terms, each study was followed by a reduction of trouble from/with the pupil concerned.

Although this type of training project is not, given the (all-Gypsy) character of the school, directly relevant to intercultural relations, it nonetheless represents a serious effort on the part of teachers to work out a plan for the school and educational priorities for each child. Reflection along these lines is synonymous with challenging all concerned about their own line of action. The reciprocal vision of the members of the team regarding a given situation helps to get certain criteria back into perspective and clarify common lines of action with a view to bringing the two communities closer together. Moreover it serves as further proof of the necessity of a new interpretation of didactics in order to achieve the goals set out by the administration, using the most suitable means and going at the most appropriate pace, as well as demonstrating the urgency of carefully ascertaining both what the individual is capable of learning, and the most appropriate ways of responding to his learning capacity.

Training Young Travellers as Community Workers

One of the basic objectives of the Can Tunis General Action Project was to set up a recreation centre for 6-14 year olds, to operate outside school hours (weekdays, weekends, and school holidays). The importance of sharing responsibility between Gypsies and non-Gypsies was realised from the start, beginning at 50:50 and aiming towards al-Gypsy control. From July 1988, four Gypsies - three boys and a girl - aged between 16-19, have been working in the centre.

Selection of young people took account of their previous schooling, their attendance at adult courses, and finally of their family situation and personal needs; they were given the mont of July as a trial period before being taken on more permanently. The project went through several phases:

- Initially, they were very pleased with this first real job, but by the end of summer were disillusioned by lack of proper premises, administrative delays in the payment of wages, lack of recognition from the community at large and even from their own families; the conflict between their motivations and the organisation of time - typical of Gypsies in their age-group - gave rise to an identity crisis.

- From December-January, things went smoothly: wages arrived on time, a premises had been set up, the number of children attending increased, those involved had coalesced into a team which enabled each of them to clarify his or her self-image. Project assessment meetings took place daily, as did attendance, during working hours, of adult classes. Workers could see their own progress, the scope of their responsibility, and the importance of their work to the local children, and became more confident in responding to the questions and comments of others about their work.

In the third phase, the young people underwent training that brought them up to the standard of the non-Gypsies, with the aim of becoming professionally qualified. They attended a diploma course for community workers outside of working hours, while continuing their attendance of (local) adult classes. They developed the ability to distance themselves, thus avoiding a clash between the Gypsy worldview and the real meaning of individual liberty. This was manifest in very precise ways. Moreover, both the Gypsy and non-Gypsy workers underwent a significant change of attitude. There was a development of team spirit - by this time each member felt part of the team in both its activities and its responsibilities. All of this gave rise to a change of feeling in the community at large: their work was recognised, and workers' families began to take real pride in them. The workers themselves, conscious of their progress, felt that their activities should not be limited to Can Tunis; this is a cause for satisfaction and also for respect, since it will entail going out into a less familiar environment.

This medium-term training project, part of a general action-plan for the whole district, has been a success at every level. The resources at its disposal were no more than those ordinarily provided for such a centre - except that provision was made from the planning stages for the community work course for the Gypsy participants, and the non-Gypsy workers were conscious all along of their responsibility for the training aspects of working with their Gypsy colleagues. The results of this approach also verify the principle that Gypsy participation must be real, that is, it must involve the exercise of real individual responsibility. In this case, we attempted to base ourselves, from a professional point of view, (through training, consciousness-raising, work-sharing) on the influence these young adults have on the children and adolescents of their community.

Obviously, any project relating to training teachers to work with Gypsy children comprises an intense moment in the relationship between the cultures. The fact that we are not seeking broad solutions or formulas does not mean that our thinking should be limited to strictly pedagogical considerations. In our State, the present moment is a particularly decisive one because of the conjunction of social, political and economic elements entailed by la Reforma. There is a need for wide-ranging and realistic debate.

6. A Training Project in Valencia

Jesús Salinas Catalá, member of the Teachers' Collective of the Valencia Gypsy Association

Background to the Project

This lecture will be examining the context of a training project for teachers of Gypsy children. We must begin with mention of the development in Spain, over the last ten years, of a professional and associative movement of teachers involved with school provision for the Gypsy people. The necessity for training, for information, for the opportunity to share experience and engage in debate on our work, as well as the necessity of seeing it within the larger context, in relation to other factors and other sectors, was not taken into account by the education Administration, nor did it get much recognition by the educational reform movement.

As a result, we teachers who were working with the Gypsy community set up our own collectives at regional level, which later linked up to form a national movement which, being autogenous, was independent of the Administration. Within this framework we have, over the past nine years, held an annual Conference for Teachers of Gypsies, which has helped us to fill this information/training gap by debate, sharing experiences, and seing ourselves in relation to the various independent administrations which helps, or hinder, education projects. During these conferences we have had the benefit of the participation of Gypsy associations and social workers; by engaging in dialogue we have reached consensus on a number of issues which come up year after year, and have sketched some basic guidelines for school provision for the Gypsy community.

These conferences have also brought us into contact with the European movement: we have invited specialists from various States and from the Commission of the European Communities; we have kept ourselves informed on seminars for teachers of Gypsy children, and have brought their conclusions and recommendations into our own debates; we took part in the Seminar preceding this one. We also contributed to the study on School Provision for Gypsy and Traveller Children in Spain, intended as an addition to the already-published School Provision for Gypsy and Traveller Children: A Synthesis Report (Commission of the European Communities). Jean-Pierre Liégeois, who has participated in our conference for many years, has facilitated us throughout, and continues to do so.

We have already mentioned the fact that, in the Spanish context, there exist various associations for teachers of Gypsy children; I represent the Teachers' Collective of the Valencia Gypsy Association. We feel the Gypsy Association to be the natural meeting place for teachers who, working with Gypsies in different schools and on different projects, feel a need to discuss our work with the Gypsies themselves, so that we may base our approach on the dynamics of Gypsy culture, and that it be the Gypsies themselves who through their Associations demand, negotiate and obtain from administrative bodies the education policy they want for their people. The Teachers' Collective has a permanent sub-committee concentrating on getting material based on Gypsy culture into the schools. Comprising four teachers from different schools and projects, the group spent three years in creating materials being published at present. For co-ordinating the work, we took three hours per week out of our working time, while research and work on the materials themselves was done outside working hours. The need to get this material into every school prompted us to turn to the social education authorities to cover publication and illustrators' fees.

Format

The material comprises a single teaching pack with three sections differentiated by content, size, color, etc.

- The first is a teacher's handbook which can be used by anyone working with Gypsies. It has the following main headings: interculturalism in the school; the Gypsies (culture, organisation, values, language, nomadism, evolution, history); school provision for Gypsy children; bibliography and addresses.

- The second suggests didactic models (and includes the graphic materials - stories, comic strips, anecdotes - on which to base them) and more wide-ranging activities, such as research projects for the children themselves, games, and model-making.

- The third contains two different teaching packs: a story with ten illustrations and minimal text, for very young children, and a collection of seven short stories in comicbook form.

The Training Programme

Before going into details on the training project, we shall take a look at the present state of, and immediate prospects for, training for teachers with Gypsy pupils in the Spanish State as a whole, and the specific situation in the Valencia Generalitat.

Initial training takes place in the university, and its content is defined for the whole of the Spanish State. At present no material, be it basic or optional, contains any element of intercultural pedagogy, differentiated teaching methods, ethnic minorities, diversity and difference (except in educación especial), etc. The propositions for modification (Group XV for University Reform) about to be implemented do not cover any of these themes, either, which means that in both the short and the long-term university teacher training courses will remain entirely devoid of such materials.

In-service training is provided at autonomia level, by Regional Training Centres (CEPs). At the level of our Comunidad, the Proquesta de Plan de Formacíon Permanente del Profesorado para la Comunidad Valenciana submitted in February of this year, suggests that all in-service training take place in the Regional Training Centres (CEPs). Among the training proposals put forward at both basic and specialisation levels, no reference is made to the themes we are discussing here, nor is there reference to special training for CAES who will be working in the marginal areas where many of our pupils live.

Over the past ten years we have had to undertake our own training, do our own research, approach the university and pedagogical reform movements in an effort to highlight our problems, and bring to our work - beginning at the practical day-to-day level - up to date pedagogical programming and improvements. The training which some of us are undergoing at present is neither valued nor recognised by the Education Administration, whose general criteria are linked to an education policy which finds Gypsies awkward because of their singularity and the fact that they do not fit neatly into any of the bureaucratic categories. Our demand for training, and for stability for working teams and projects, as well as for the formulation of an explicit, practicable and public education plan for the Gypsy people, so that everyone will know exactly where they stand, has so far been swamped by bureaucracy.

In the context of the present situation and prospects for the immediate future, we have formulated a suggested training plan based on our own material, without however dropping our claims for explicit recognition of intercultural training and of more specific ongoing training with reference to the problems involved in school provision for the Gypsy people.

Let us begin by discussing strategy. Teachers have received neither the training nor the basic materials to introduce intercultural/ethnic minority-related themes to the classroom. School curricula have no references to, no "way in", for such themes. It was thus necessary to provide teachers with basic training/information materials, and, of equally fundamental importance, with materials developed for classwork on themes of Gypsy culture. The serious racism absorbed from family and social prejudices, which the child brings with him to the school, must be counteracted by appealing (comics, stories ...), thought-provoking materials which will approach the theme in novel ways, so that the Gypsy child can be rediscovered as decent, likeable, having his own positive and respectable values. In short, to discover equality in difference.

The offer of teaching materials was an essential precondition in establishing dialogue with individual teachers and teaching teams working with Gypsy children, so that later on we could propose that one of their members participate in a training course on the theme of school provision for Gypsy children, on which it would be possible to examine the particular circumstances of each school and evolve materials appropriate to them. This teacher would bring back to his

school the ideas and materials which would eventually be produced by a Department for Gypsy Culture (and/or for different cultures, ethnic minorities, intercultural pedagogy ...) which would also organise programmes and the means for introducing - on an equal footing - Gypsy culture into the school. If this project is to be realised it will be necessary to set up a resource centre for Gypsy culture, to provide specialist advisors (teachers and Gypsies), a sufficient number of teachers to stand in for those who are attending training courses, basic facilities (photocopying, reference library, financial backup ...) to enable the development of training for teachers of Gypsy children (through the above-mentioned training courses, conferences, courses held in Regional Training Centres ...), research (didactic models of Gypsy culture, adaptation of the school programme, investigating truancy ...), written and audio-visual sources ...

Unless there is a development of distribution/presentation of materials such as ours directly to teachers, and unless real follow-up training, backup, and teaching materials become available to them, all our efforts will end up gathering dust on a shelf, like so many other teaching packs and other materials that find their way to the schools.

7. Studying Interethnic Relations in the School

Reyes Lalueza Latorre, Provincial Coordinator of the Ethnic Minorities Programme, Dirección Provincial de Educacion, Huesca

The training of teachers is of capital importance to the inculcation of attitudes; it must also provide the necessary technical means with which to successfully meet the socio-educative challenge posed by coexistence based on respect and the affirmation of each child's right to his cultural difference. It must be noted, in this context, that there are as yet insufficient data concerning the attitudes of the population in general and of educators in particular regarding the presence in the school of children from marginalised cultural minorities. With the aim of answering this question, with its present relevance to our education system, the Department of Science and Education of the Huesca University Teachers' Training College (Basic General Teaching) and the Huesca Provice Co-ordination for Educación Compensatoria entered into collaboration with the Gypsy ethnic group as our specific study target. The study was carried out by M.J.Vincen Ferrando, L.I. Bañares Vazquez, R.Laluenza Latorre and J.R. Soler Santaliestra.

One is constantly struck by the scope of the problem of the education process for Gypsy children within the framework of formal education. The fact that Escuelas puentes (transitional schools) have been resolved. A simple change at institutional level does not in itself lead to a fundamental change of attitude among teachers and schoolmates towards Gypsy pupils; it is a necessary step, but insufficient in itself. In the present research, which gives priority to qualitative aspects, we have tried to get the necessary references directy from the school institution, to make possible a precise identification of the problems, be they of a personal or of a material

nature, which hinder the education process of Gypsy children, in order to propose viable alternatives and increase its efficacy. Summing it up, we feel that the teacher's role is pivotal, and must be considered the priority area for educational change: on the one hand, with the development of rules of action in the classroom, and on the other with defining a professional training which would effectively prepare the student for work in the socio-educative conditions outlined above.

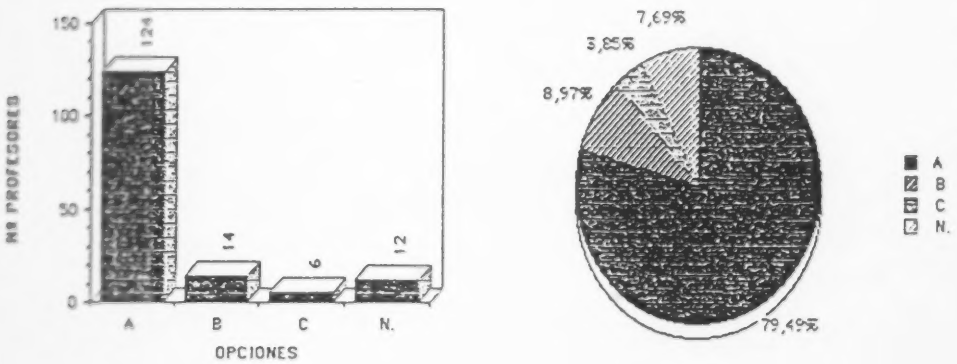
The hypotheses, methodology, and techniques (notably questionnaires, sociometric analysis, opinion polls of the research programme are explained in the full text of the lecture (nearly 40 pages, published in Castillian and Valencian). Having originally planned to carry out the enquiry throughout the entire province of Huesca, it was later decided to limit it to the Huesca and Monzón districts, with a sampling comprised of teachers, pupils and parents in both public and private schools. In 1988-89 the sampling covered 2,384 children, of whom 6,5 % were Gypsies, as well as 156 teachers. The study will continue until 1991. Some early results and interpretations are given in the full text of the lecture. It is impossible to isolate date or interpretations from a long, cohesive text without distorting them, nor can such findings be summarised in a few paragraphs. At most we can chance reproducing, as illustrations, a few diagrams taken from the results of the teachers opinion poll, again urging the reader to consult the suggested interpretations and provisional conclusions covered in the full text.

Opinion Poll answered by 156 Teachers

* Have yo had any Gypsy children in your class?

- YES
  - A - for many years
  - B - for one year only
  - C - from time to time
- NO

Diagram 1



* What form do you think school provision for Gypsy children should take?

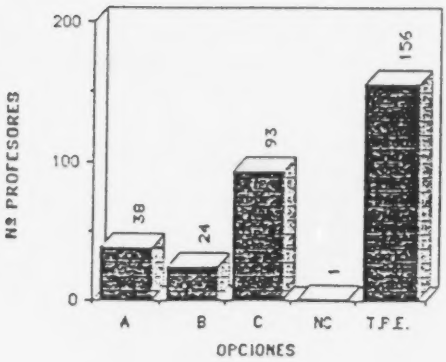
A - Schools specifically for Gypsy children, with an adequate infrastructure and specialist teachers?

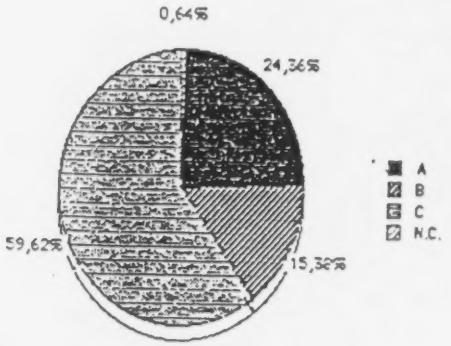
B - Ordinary schools, but with special classes providing a programme adapted to their needs and/or interests?

C - Ordinary schools with sufficient staff and funding to meet the needs of all, and each, of the children attending?

NC - No response TPE - Total number of teachers surveyed

Diagram 2

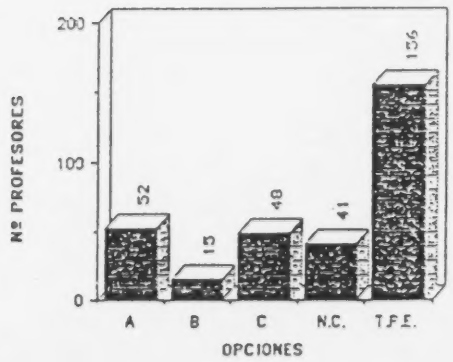


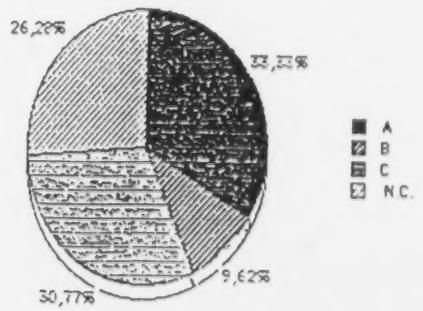


* Why do Gypsy children often stick together?

A - Because they do not want to mix with the others
B - Because they feel that the other children do not like them
C - For both reasons
NC - No response TPE - Total number of teachers surveyed

Diagram 3

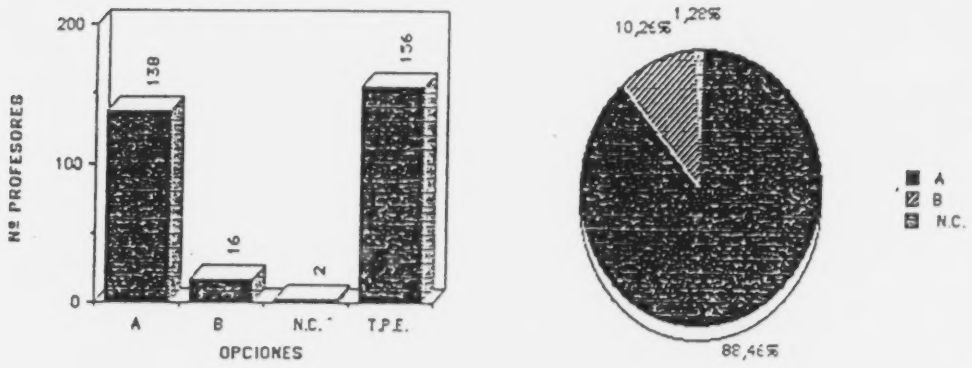




* When a non-Gypsy child refers to a Gypsy child, he most often does so

A - By name (or by surname)
B - By his ethnicity
NC - No response TPE - Total number of teachers surveyed

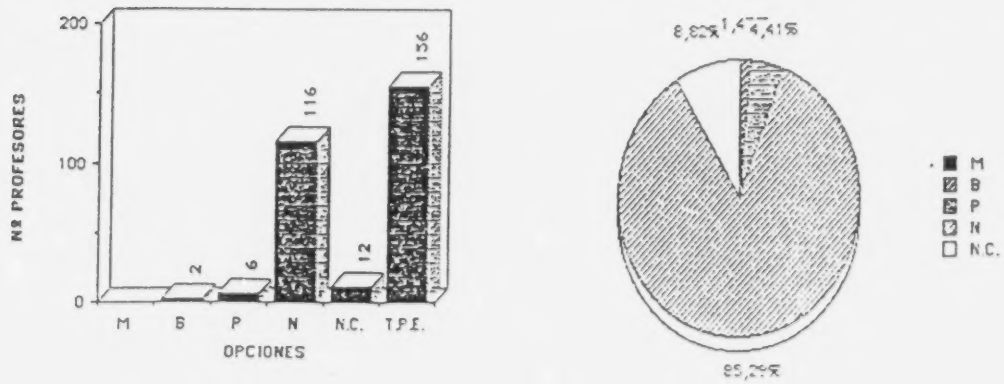
Diagram 4



* The parents of Gypsy children co-operate with, and participates in, school affairs:

(M) a lot; (B) enough; (P) a little; (N) not at all
NC - No response TPE - Total number of teachers surveyed

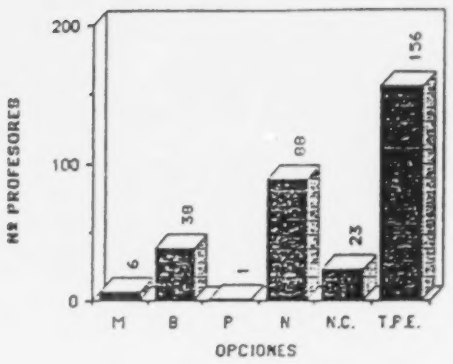
Diagram 5

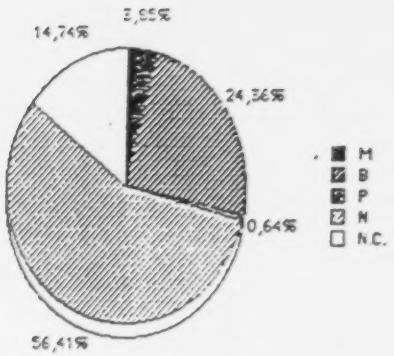


*The parents of Gypsy children obstruct school activities:

M, B, P, N, NC, TPE as above.

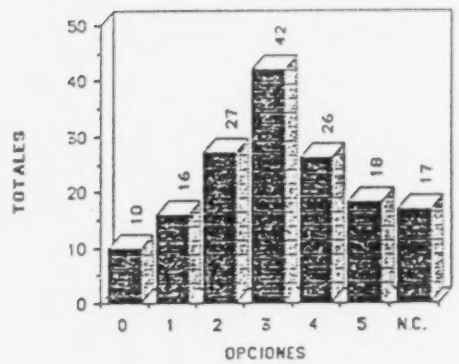
Diagram 6



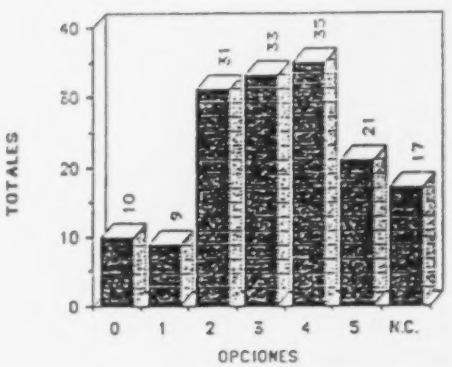


* How would you rate the Gypsy children attending your school, on a scale of 0 for the lowest and 5 for the best or highest, on:

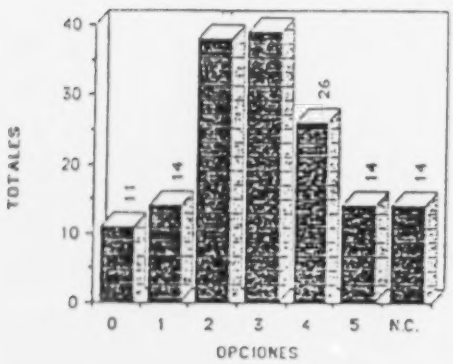
A - Punctuality



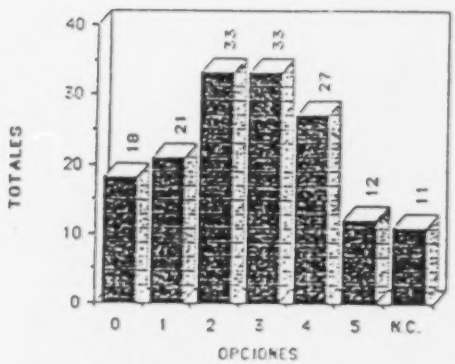
B - Calm



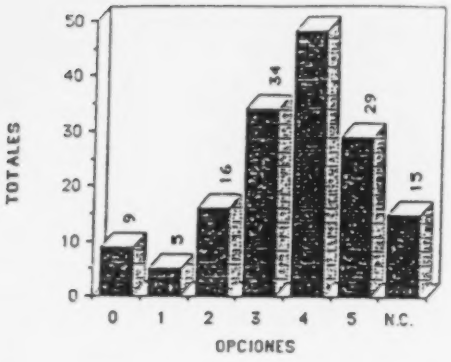
C - Cleanliness



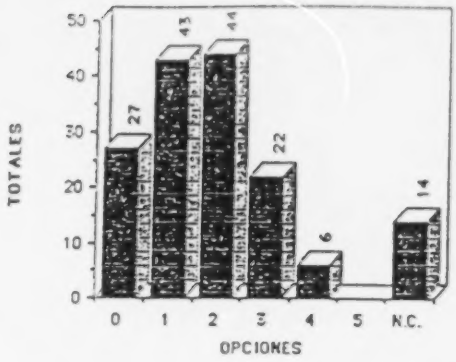
D - Conscientiousness



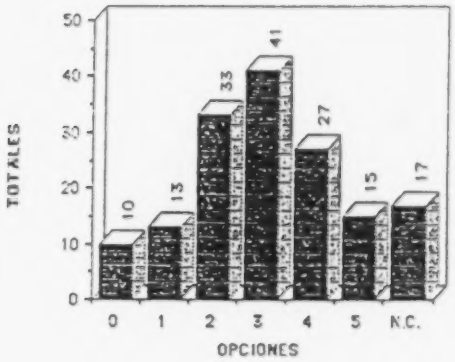
E - Amiability



F - Interest in School



G - Discipline



8. Attitudes and Prejudices of Teachers and Pupils regarding other Peoples and Cultures

Tomás Calvo Buezas, Professor of Social Anthropology at the Faculty of Political Science and Sociology, Universidad Complutense de Madrid

The Gypsies are the ethnic group which inspire the most prejudice and rejection from teachers and pupils, and it can be inferred that this statement is a valid expression of the general attitude of Spanish society. This is the principle finding of our research, hich reveals nothing new, except for confirming what other researchers have been expressing for years, and what Gypsy associations repeatedly and justifiably denounce.

The research under discussion took place in the following stages: analysis of schooltexts; a national survey of EGT, BUP and FP pupils; a national survey of teachers in all 17 autonomías; and open-ended and spontaneous interview, mostly with the pupils, on the topic of non-Gypsy images of the Gypsies. In the present paper we shall limit ourselves to a couple of findings, presented in simple diagram fashion - but they are disturbing and thought-provoking, all the more so in that it must be borne in mind that in this type of interview the respondants tend to "verbalise" the expected response, that which is "proclaimed" as the ideal norm in the egalitarian Occidental ethos, and inconsciously censor their deepest - and truest - attitudes of intolerance and xenophobia. Bear in mind, then, that the revealed percentage of "racists" must be considered a definite minimum, and that these figures on fanatical intolerance could be easily revised upwards.

The Gypsy People do not exist in textbooks

This is the main finding of a survey analysis of some 218 EGB, BUP and FP textbooks in the fields of social sciences, history, language, human development, philosophy, religion, ethics etc. We found precisely 17 references to Gypsies, totalling 57 lines, out of a total of 41,000 pages. More reference is given to Spaniards in the United States, than to Gypsies, and the major reference are to the 16th-18th centuries. We can only conclude that somebody else must be the racists, that equality and the human rights are not merely proclaimed, but realised; that exploitation, hunger, marginalisation and shantytowns are somewhere else, in the third world. Isn't this a sort of "Alice in wonderland" conclusion?

Like in the Old Days: Gypsies, "Moors", and Jews

This is the established order of suspicion, prejudice and rejection towards various ethnic groups, and particularly Gyspies and Arabs. To test social distance, we suggested a range of interethnic relations with various groups, asking respondants if social relations with these groups "would be all the same to me", "would bother me", "would be very objectionable", in the following order: to live in the same area, to have as a friend, to have as a workmate, to have as a schoolmate or as a pupil, to marry, or to have marry one's child. The order of groups receiving the highest percent of prejudice was as follows, using an average from all the relations covered, and combining the "would bother me" and "wold be very objectionable" responses from teachers: 1° Gypsies (average of prejudice for all relations covered, 49,1 %); 2° the Arabs (40,6 %); 3° Black Africans (29,9 %); 4° Jews (21,6 %); 5° Russians (18,1 %); 6° the Japanese (16,1 %); 7° North Americans (11,9 %); 8° the Portuguese (19,7 %); 9° the English (10,4 %); 10° Hispanic-Americans (6,8 %); 11° the French (6,6 %).

The relationship which provokes the highest percentage of fear/rejection is that of "would marry my child": for all the groups mentioned, it totals 36,0, and in the case of Gypsies shoots up to 69,4 between "would bother me" (28,0) and "would be very objectionable" (41,4). Next comes "to marry" (average for all groups,

33,9, and in the case of Gypsies 64,9), "to live in the same area" (average 14,1; 49,2 for Gypsies). The relationship least rejected by teachers was "to have as a pupil" (average for all groups, 8,7, and for Gyspy children 24,7, divided between 16,1 "would bother me" and 8,6 "would be very objectionable").

Schoolchildren order the groups as follows: Gypsies (39,1), Jews (31,5), Arabs (29,9), Russians (29,6), Black Africans (28,3), Portuguese (27,2), Hispanic Americans (27,1), and North Americans (26,8). Questions directed at them were phrased differently from the teachers', more diffused and generic; they were asked if they "would find it awkward" to enter into a relationship with someone from a given category. The percentages given below are of those who responded that they would. The teachers' survey is more reliable thant the choolchidren's, which was carried out in only 8 of the 17 autonomías, (Andalucia, Asturia, Castilla-la-Mancha, Castilla-León, Extrémadura, Madrid, the Basque Country and Catalonia). A total of 1,419 schoolchildren were surveyed. The teachers surveyed totalled 1,110, representing all 17 autonomías and distributed by category of sex, age, type of school, subjects taucht and social origin of pupils.

With reference to mixed marriages, other questions were formulated. 39 % of the teachers and 35 % of the pupils felt that it was inappropriate to marry a person of a different race; of a different religion, 46 % of teachers and 37 % of pupils; foreigners, 18 % of teachers, 10 % of pupils; for "a person of another ethnic group, such as a non-Gypsy marrying a Gypsy", 49 % of teachers and 32 % of pupils felt that mixed marriages was inappropriate.

Xenophobia and militant Racism

5 % of teachers and 11,4 % of pupils claim that "if it were up to me, I would expel the Gypsies from Spain and not allow them to return". The schoolchildren - but not the teachers - were asked the same question with reference to other groups, with the following results: I would expel the Gypsies (11,4), Arabs (11,1), Jews (10,4), Russians (8,7), North Americans (7,0), French (6,6), Portuguese (6,6), English (5,9), Black Africans (4,2), Hispanic Americans (4,2).

16,3 of teachers and 24,7 % of pupils feel that Gypsies are not Spanish citizens. 47,9 % of teachers and 35,8 of pupils feel that it would be best for Gypsies to live "in separate areas from non-Gypsies". 7,7 % of teachers and 26,4 % of pupils believe that "separate schools for Gypsies" would be the best solution to scholastic problems. 19,2 % of teachers felt that there should be "special schools or centres exclusively for Gypsy children, until they are able to go into ordinary schools" and the rest (71,4 %) "that they should only go to ordinary schools and classes, and that Gypsies and non-Gypsies should be together from the start". At the same time, if the question is worded differently, 25 % feel that "when conflict arises in certain schools with regard to admitting Gypsy children, it is principally due to parents objecting to Gypsies and non-Gypsies attending the same school", while 48 % maintain that it is due principally "to those who demand that Gypsies be admitted to the same schools" and 24 % "to those who feel that the best solution is to start Gypsy children off in special schools and later integrate them into a normal one".

The immense majority of teachers (94 %) feel that anti-Gypsy prejudice exists in Spain; 78,4 % recognise the existence of anti-Arab prejudice, 24,5 of anti-Jewish, and 11,9 of anti-Latin American. 43,2 % feel that "they themselves are prejudiced against some of the groups mentioned". One teacher in five (20,3 %) feels that Gypsies have no culture of their own" on a par with the autonomías of Spain; 20,2 % of the schoolchildren are of the same opinion. Nearly all (89 % of teachers, 88 % of pupils) agree that "Spanish society treats Gypsies worse than non-Gypsies".

Negative stereotypes about Gypsies are very deep-rooted and very widespread. More than a third of those surveyed held the Gypsies to be responsible for their own poverty and marginalisation, responding that their poverty is due to the fact that "they don't like to work" (25 % of teachers, 31 of pupils); that they are not trusted "because they steal more than do non-Gypsies" (37 % of teachers and 46 % of pupils); "that Gypsies make no progress because the parents don't care about their children and don't send them to school" (57 % and 46 %; "that they are responsible for their marginality, because they do not wish to integrate" (33 % and 44 %). It is also very alarming to consider that 33 % of the teachers and 46 % of the pupils share the opinion that "the white Occidental race has, in the history of humanity, been the most developed, the most cultured, and superior to other races". The existence of racial conflict in North America and Africa is seen as a result of "others'" racism, because "Spaniards were less racist in their colonies than were the English, as evidenced by the mixed race populations of these colonies": 51 % of teachers and 57 % of pupils share this opinion.

These are a few of the most interesting findings. We can assume that teachers are, on the whole, more prone to solidarity and tolerance than Spanish society in general. Nonetheless, what we have here are alarming figures of xenophobia, prejudice, rejection and even, in some cases, militant racism. If only our sociological techniques have been faulty, and the level of anti-Gypsy rejection and prejudice lower than we find it! But other studies seem to point in the same direction. At any rate the problem is a grave one, and it seems likely that conflict arising from xenophobia will increase and become more pronounced. For this reason good intentions and simple proclamations of solidarity and equality are not enough. The Gypsy people, in particular, must speak up, and must act.

IV. REPORTS FROM THE WORKSHOPS

Groupe 1

Chairperson:	Josep Francesc Blay Duart	Valencia
Secretaries:	Maria Teresa Codina i Mir	Barcelona
	Arlette Laurent-Fahier	France
	Rosa Maria Almeida de Medeiros	Portugal
	Carmen Arrom Loscos	Palma de Mallorca
	Vicente Carrasco Embuena	Alicante
	Claude Clanet	France
	Angel Galan Nieto	Avila
	Rafael Gómez Galindo	Spain
	Begoña Lasa Salamero	Bilbao
	Julia Lisbona Martin	Valencia
	Antonio Miguel Fernández	Valencia
	Rosa Isabel Moro Diaz	Oviedo
	Barbara Pérez	United Kingdom
	Francisco Navarro Manzano	Alicante

The present situation

For some time nov, most States of the European Community have been undergoing significant change in their cultural makeup. To a greater or lesser degree, the school reflects situations characterisized by the coexistence of cultural differences. This fact, if not taken into account in time, may lead to conflict. By contrast, if it is recognised and its overall implications taken into account, it can become a source of reciprocal social enrichment. It is whithin this vast context of general interculturism that the relationship between majority and Gypsy cultures takes place today.

On the other hand, attitudes of subtle rejection are still frequent, as are reactions of attempted assimilationism as a means of coping with the increasing numbers of Gypsy children attending school, which springs in turn from their parents' increased interest in education and a genuine willingness on the part of the administration to provide this constitutional right. All these factors combine to forme a situation which urgently demands concerted action from the administration, educational institutions and teachers.

Needs

In attempting an analysis, we can distinguish between various levels of need:

* At the institutional level

- The Résolution of 22nd May, 1989, adopted by the Ministers of Education of the twelve States of the European Community, which recognises the existence of Gypsy and Traveller culture and the necessity to respect it, must serve as a foundation for all policy formulation concerning school provision and education for Gypsy children.

- The preambles and introductions to judicial texts which, in connection with reforms undertaken in various States, make statements about ethnic minorities' right to be different without being marginalised, must be developed and applied as intended, so there will be no contradiction or ambiguity between theoretical principles and their practical application.

The change of mentality required by intercultural education must be taken into account by the institution, in order to develop policies which, bit by bit, increase the dominant society's awareness of the mutual enrichment to be gained from the conscious, positive interrelation of cultures in contact.

* At school level

The school must be aware that the quality of education it provides depends on an accurate, active awareness of the pupils' environment, and on developing the personality of each while respecting cultural differences and taking them into account. Thus the educative team, taking as its starting point the cultural baggage of all the children, must adapt its educative projects to the cognitive and affective structure of the different communities and individuals it is dealing with. Towards this end:

- teachers must be provided with information covering the cultural and historical characteristics of the Gypsy community, as well as its relationships with the dominant society,

- educational content must be brought up to date with regard to knowledge, methods and values; more attention must be given to the principles and dynamics of learning, as well as cognitive activity and sociability.

Priorities

* At the institutional level

Not only as a response to the right to education, but also by way of social involvement, there exist, over and above guaranteed school provision for all Gypsy children from their earliest years:

- an obligation on teaching administration to allow for in-service training for teachers at every level from preschool to university, taking different situations into account (beginning teachers with or without previous experience of working with Gypsy children, those who will be training others how to train ...),

- the necessity for setting up resource centres for intercultural pedagogy, with the task of promoting information, training, the development of teaching materials, support and follow-up for projects, raising public awareness, research, distribution of materials and of bibliographies ... at different levels of the normal administrative network, and always conscious of the relationship between theory and practice,

- it is urgent that programmes for action and for the training of personnel (social workers, educators, school health staff ...) operate in contact with the reality of Gypsy families, to ensure that their perspectives is one of community development as well as of interculturalism,

- teaching staff and administration should work out a mutual agreement; the resulting stability of teaching teams will increase their efficiency,

- the necessity for the team responsible for training to be experienced in the field of cultural minorities, and to remain in constant contact with the reality of the schools.

* At school level

Given the present situation and the urgent necessity of training in intercultural pedagogy, priority must be given to providing this training for teachers already practicing.

- At every level, it must be made available to administrative staff of the school organisation.

- It is necessary that those involved in the field of education have a sufficient knowledge of the Gypsy child and his culture.

- Members of the Gypsy community must participate, in a variety of ways and at various stages, in the process of developing a intercultural pedagogy.

Action projects

All teachers must take the intercultural dimension into account in bringing their own training up to date.

They should have the benefit of institutional provision for training during working hours, beginning with schools which have Gypsy and other minority pupils, in order to ensure that eventually all teachers will be covered.

The content of this training must be such that the teacher will be familiarised with:

- the culture of origin of his pupils: history, values, lifestyles, etc,

- the different characteristics of their language, as an expression of culture,

- the legal situation as regards ethnic minorities,

- the basis of whatever stereotypes and prejudices mays exist, so as to change these attitudes,

- the real enviroment of the pupils, so that an ongoing positive relationship with their families may be developed.

As for the content of the programmes, account must be taken:

- of the real extent of Gypsy children's previous schooling;

- of the principle of relating practice to thorough planning (a structured knowledge of the way in which the practice-theory-practice dynamic operates),

- of the necessity for teaching practice linked with the children's real experience (the meaning and function of content),

- of the whole field of coexistence,

- of taking themes of Gypsy life into account,

- that teaching methods must take what the children hold in common, as their starting point, so that education will involve mutual familiarity and appreciation.

As for the school organisation, it is necessary:

- to make use of positive aspects of regulations with regard to flexibility of schedules, cycles, class formation and pupil progress;

- to develop means of evaluation compatible with the guidelines detailed above;

- to provide, in various areas, for follow-up to, and evaluation of, training.

In order to promote and co-ordinate these actions, a Research and Resource Centre at international level must be set up.

Group 2

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	José López Sanchez	Huesca
	Fermín Marti Barber	Valencia
	Ignacio Molina Muñoz	Granada
	John O'Connell	Ireland
	Santiago Olivares	Spain
	Manuel Vila López	Lugo
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Necessities

Certain aspects were already covered during the 1983 seminar in the Federal Republic of Germany, but we note that little progress has been made towards putting this into practice. Public authorities must be constantly reminded, because administration is not as yet sufficiently aware of the marginalisation of ethnic minorities.

1. Teachers must be trained to take account of the social and ethnic diversity of the school, and particular attention must be paid to the Gypsy minority which, despite centuries of coexistence, is still the subject of misconceptions.

2. Training must occur at both the initial and in-service stages with priority for the latter in view of the low recruitment rate to the teaching profession. The inadequacies of training as it stands have compelled us to try to train ourselves, with all the dangers and possible errors this entails.

2.1 Ongoing training must be aimed, firstly at teachers presently working with Gypsy pupils, and in time at all practicing teachers.

2.2 The number of teachers and teachers' assistants from to Gypsy community must be increased.

3. Information campaigns aimed at changing public opinion must be undertaken, since the problem is broader than the schools question, and must be addressed by society as a whole. Such campaigns should seek to focus public attention on living conditions, work, health, schooling etc., and take place within a framework of authentic coordination at institutional and European levels.

Priorities

1. It is urgent that teachers presently dealing with Gypsy pupils receive training.

2. Administrations must adopt unequivocal measures with regard to assigning posts to teachers, since stability of personnel is indispensible to organisation and above all if training is to pay off.

3. Teachers should become capable of:

- adapting to a varied and changing reality

- avoiding cultural colonialism towards ethnic and/or cultural minorities

- promoting participation from Gypsy pupils and from pupils of other cultures

- encouraging the cultural and personal development of the individual pupil, and mutual exchange between pupils

- broadening their fields of action to the world outside the school, and coordinating their activities with those of other social agents.

4. The school should become:

- open to partnership, and to the surrounding world

- conscious of pupils' reality, and capable of adapting to it

- capable of providing teaching which is of interest to the pupils and their families

- a user, in its programmes, of elements from minority cultures

- a promoter of friendship between all who participate in it, be they Gypsy, non-Gypsy, Arab, African ...

- committed to the success of authentic intercultural education.

5. Training must respond to teachers' expressed needs:

- the need to understand, and to enter into a relationship with, minority cultures

- the need to understand group dynamics, and to employ appropriate methods

- the need to find ways of dealing with the problems posed by pupils who are scholastically behind their age group, absenteeism, antisocial behaviour ...

- the need to have their work recognised, both institutionally and personally

- the need for guaranteed support, given the difficulty of their task

- the need to ensure coordination, and to stimulate poorly-motivated teachers

- the need for time to be made available for action-research...

Some Proposals for Action

- Specialised training for teachers, inspectors and other school personnel, to take place during working hours and accorded adequate institutional recognition

- In-service training in the folloving forms:

. intensive courses on school-related themes (psychology, pedagogy, methods, techniques, comparative study of education programmes in the European Community) and on social aspects (vhat the school can do about environmental problems, marginalisation, child abuse, malnutrition ...)

. medium-term courses and seminars

. short-term sessions at school or district level

- Existing training centres must play an active role in the development of appropriate teaching materials, course preparation, and an increased emphasis on understanding minority cultures. In these centres, teachers, teacher trainers and Gypsies must work in collaboration.

- Collaboration and exchange between training centres in the different European States

- Encouraging action-research in the schools

- Information campaigns aimed at changing general public opinion

- Local and regional campaigns in which teachers, Gypsies, and non-Gypsy families work together

- Production of teaching materials in which mention is made of the Gypsy people and of other minority cultures

- Organising a European exchange programme for teachers, to encourage intercultural education

- Those who are to train others in interculturalism must themselves receive training on a par with that received by other trainers

- Administration must have the means to take over the tasks which, at present, are handled on a voluntary basis.

Appendix: Towards Intercultural Education

Europe is a conglomeration of people of different cultures which, over the course of history, have developed relations with each other. Sometimes these have been relationships of domination, sometimes they have tried to be egalitarian. Europe is a place where interculturalism is particularly relevant. Today, we live with other cultures in addition to the Gypsy people who have been with us for centuries.

We have based our recommendations on a broad definition of culture as the whole of the knowledge, customs, relationships and values which a given human group brings to its historical experience. By interculturalism we mean the relationships by which cultures approach one another. In our society, such relationships are not equal. Since no culture is superior to any other, we challenge the dominance of majority cultures. The elimination of internal frontiers in Europe is a positive development which may favour interculturalism, but we note a certain regression with regard to extra-European cultures.

The Role of the School

In the schools, as in society as a whole, it is majority societies which dominate, with a tendency towards assimilating minorities. The intercultural school must promote the cultural expression of all its members, and encourage the evolution of pluralism which will enable all cultures to coexist. As it stands, the school system does not take account of the specific characteristics of ethno-cultural minorities. Intercultural education implies a new association between different cultures, since it is not merely a question of imparting information on the existence of various cultures, but of actively encouraging individuals to get to know each other better, and to develop attitudes of rapprochement.

Given the situation in Europe today, we wish to take this opportunity to recommend that schools should be neutral with regard to religion, in order to encourage respect for minority cultures.

Group 3

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	Victoria de Fez Diaz	Málaga
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	María Lourdes Gil da Silva	Portugal
	Reyes Lalueza Latorre	Huesca
	Agustina Martinez Gonzales	Puertollano
	Antoni Mas Faz	Barcelona
	Francisco Javier Merayo Gonzalez	Huesca
	Antonio Muñoz Sedano	Madrid
	Carlos Sánchez	León
	Gaspar Sánchez Bernal	Salamanca
	María Francisca Vitoria Ripolles	Alicante

A. DEFINING NECESSITIES

1. Characteristics of the Present Situation

- Interculturalism is not touched upon by basic training

- Self-training, be it at individual or group level, with the inherent risks entailed by the trial-and-error method

- The excessive professionalisation of teachers, who are closed up in their classrooms, isolated from the cultural environment. Administrative definitions of the teacher's duties prevent him from doing what he should outside the school.

- Isolation, anxiety, bewilderment - these are the characteristic feelings of teachers, even if working in teams. Their work gets so little official recognition that teachers, and teaching teams, show a very high turnover.

2. Actions to be undertaken

- Cultural aspects: study of minority cultures including Gypsy culture: their values, languages etc.

- Psychological aspects: diverse cognitive processes, the particular processes of early stimulation

- Aspect of cultural anthropology: content of culture and interethnic relations

- Strategies for education: school organisation (flexibility as regards groupings of pupils, use of space, schedules etc.; being taught by a team; modular programmes; support and follow-up in learning); a proper welcome for Gypsy children entering the school; manual, vocational etc. workshops; cultural co-existence within the school (programmes aimed at changing racist attitudes and prejudices of pupils and teachers; discovering the unconscious ways which everybody has of marginalising others).

- Intercultural education (intercultural pedagogy/differentiated teaching methods): to be covered as an entirely separate subject during initial teacher training. In this way, to avoid the "antibody" effect (of too-brief sessions and programmes at university or within the school having the effect of reinforcing racist prejudices instead of uprooting them).

- Community development aspects: The school's educational programme must be part of a wider programme of local community development: there must be a contact with Gypsies on their home ground; coordination with the local Gypsy association, coordination with professionals from the social services.

3. The necessity for Initial and In-Service Training

- Initial training: intercultural education should be treated as a subject in itself, or be covered within psychology, anthropology, and pedagogy; student teachers should be exposed to schools and to education projects working with different cultures, and not just model schools; there should be increased options for trainee teachers to study minority languages and cultures in greater detail.

- In-service training: all of the points covered in A-2, "Actions to be Undertaken", above, should become the object of courses run by teacher training and resource centres. Provision must be made for the training of those who will go on to train others (specialists in teacher in-service training, counsellors at teacher training centres, inspectors, etc.). In addition to the points covered under A-2, the following must also be considered:

. in-depth study of specific cultures and languages

. the psychopedagogy of the bilingual child

. the techniques and direction to be taken by training activities

. techniques used in social work, psychology and pedagogy

. how to develop adapted teaching materials

. action research

. in-depth study of psychological problems arising from multiculturalism, study of mental health

B. ESTABLISHING PRIORITIES

First Set: short term: "Affirming practice and research"

1. Backup for in-service training activities presently being offered by private associations such as movements for reform in teaching, associations of teachers with Gypsy pupils, Gypsy associations.

2. Institutional and financial backup towards increasing the number of teachers and teachers'assistants from within the Gypsy community and other minorities.

3. Support for intercultural education projects, to enable teaching teams to be set up and to remain stable in schools with large numbers of children from ethnic minorities; support should also be provided in the form of financial backup and counselling for teachers themselves.

4. Organising meetings between teaching teams, to enable them to share their experiences.

5. To promote basic and applied research, as well as action research.

Second Set: medium term: "Teacher training"

1. There must be a plan for training in interculturalism for those who train teacher trainers, lecturers at teacher training colleges, inspectors, in-service training specialists, pedagogical counsellors etc. Programmes for interculturalism must be developed at European level, State level, and at district or regional level.

2. Intercultural education must be part of teachers' basic training.

Third Set: medium and long term: "Documentation"

1. The setting up of a Centre for Intercultural Documentation within the European Community.

2. The setting up of a Centre for Intercultural Documentation in each Member State of the European Community.

3. Resource centres, and teachers, specialising in the field of interculturalism.

C. PROPOSALS FOR ACTION

1. All teachers must receive training in intercultural education, and those working directly with ethnic minorities must specialise in this field; this applies equally to individual teachers, collectives, teaching teams etc. The administration must ensure that the necessary training is available during working hours, by providing the necessary substitute teachers to fill in for those on training courses.

2. A structured programme of coordinated, ongoing projects for teacher training must be developed.

3. Training structures must exist at local, regional, national, and European (international) level. Such structures must undertake the evaluation of training programmes. Training and information projects at State level- be they public or private- should be reviewed annually, and accessible by appication.

4. Permanent conferences should be organised at local level to help teacher training by providing a forum for exchanging materials and experiences; the coordinator should have access to specialist advisors and to updates of information etc. relevant to training.

5. There should be trained counsellors in interculturalism, attached to teacher training centres and to resource centres. These will be recruited from among professionals who, after long first-hand experience of school provision for minorities, resulting in familiarity with the varied cultures of pupils and their families, will have undergone further training on certain points (see A-2) in order to reinvest their experience in counselling work through teacher training centres, resource centres, seminars, etc.

6. Training must be officially recognised by the administration when evaluating the teacher.

7. The school and its environment are intercultural territory. But, without a general intercultural policy, society as a whole will not accept the reality of ethnic minorities.

8. Action research must have a place in the school. The teacher researches and evaluates his own materials and programmes with the teaching team, and establishes channels of collaboration with the University and with research centres.

9. In-service teacher training must be covered by public funding. Each State should make provision for this when budgeting.

10. The European Community must actively engage in raising public awareness of ethnic minorities, and in defending their cultures, so that in turn leaders of each State will encourage the intercultural approach and facilitate teachers to become trained and well-informed on this theme.

Group 4

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	Jaime Rodrigo Maquivar	Zaragoza
	María Lourdes Alaiz Laverna	Castellón
	Priscila Herranz López	Valencia
	María Jesús Nuñez del Pozo	Sevilla
	Luis Piñan López	Toledo
	Jesús Alberto Rodriguez Lablanca	Alicante
	Javier Valls Alcaina	Valencia
	María de Lourdes Vicente	Portugal

Before going on to analyse the concrete requirements of training, we wish to make the following remarks:

1. The school institution must realise that each child is a unique individual with his own talents, interests, way of doing things etc. And a fundamental component of the child's uniqueness springs from his socio-cultural or ethnic background.

2. The proposals we put forward must be complemented by administrative measures taking into account:

- bringing teachers up to standard/helping them to adapt

- the conditions in the school, such as pupil: teacher ratio;

- teachers must feel secure enough in their work to become really involved in it, and to collaborate as a team in developing the school programme

- in-service training should be extended and opened up to directors, inspectors, and others involved in education in a non-teaching capacity

- resources both material (adapted to the needs of the school with the input of specialists) and human (career guidance advisors, substitute teachers etc.) must be provided.

A. DEFINING TRAINING REQUIREMENTS

1. As regards attitudes: we believe that a positive attitude of acceptance of pupils' cultural diversity is essential.

2. As regards content: priority must be given to systematically imparting teachers with information in the following fields:

- anthropology and linguistics (study of the different cultures presented in the school, and the various effects of their coming into contact)

- psychology (training in the problems posed by certain children because of their ethnic origin)

- sociology (a knowledge of the structures and social dynamics of the different groups to which the pupils belong: the classroom, the family, the neighbourhood, the cultural minority ...)

- pedagogy (techniques in groupwork to encourage mutual acceptance among the pupils, and to facilitate relations between minority groups and the rest of the school: teachers, other children, parents, non-teaching staff etc.).

3. As regards the technical side of things: if the above-mentioned requirements are to be met, the following must be ensured:

materially: all materials required for training: texts etc.

structurally: the setting up of training centres, or adaptings existing ones.

B. PRIORITIES

There are three of these:

1. Increasing teachers' awareness of the intercultural phenomenon.

2. Increasing awareness among those in charge, and increasing the information available to teachers, in order to coordinate means of access to documentation.

3. Joint organisation of basic and in-service training. Training centres must develop a theoretical corpus of knowledge on intercultural pedagogy, which will serve as a basis and guide in school practice.

Centres providing basic teacher training must include recognition of cultural diversity in all teacher training programmes.

Centres for in-service training must provide theoretical knowledge, and familiarise teachers with methods which will enable them to adapt their own techniques.

C. HOW TRAINING IS TO TAKE PLACE

1. Basic training: the programme for student teachers at first and second level must include an obligatory course in intercultural teaching, covering the elements seen as necessary for good teaching in the multicultural classroom.

2. In-service training: the varying socio-cultural composition of schools, and the inadequacies of basic training for responding to it, mean that in-service training for practicing teachers- to take place during working hours- is essential. These programmes must provide the following stages:

. a phase of informing and raising awareness, through short meetings of teachers within the school, and by conferences, summer universities, exchange programmes etc. which will enable representatives of different schools, and from different areas, to come together.

. a phase of action-research involving the setting up and/or adaptation of existing in-service training centres and documentation centres for teachers, the provision of activities geared towards teacher trainers, and the organisation of seminars as required by action research.

. a phase of analysis and evaluation. Action-research, if not open to outside contributions which will put it into the wider context of ongoing research and developments, has a tendency to be inwards-looking and to slow down the process of innovation. To counteract this, action research should be complemented by periodic updating, through the universities, on developments in intercultural teaching.

At the same time there should be a development of evaluation measures provided independently of the non-university education system. These will provide information to, and facilitate the modification of, training processes.

A P P E N D I X 1:

Documentation: texts published by the Commission of the European Communities and by the Council of Europe on schooling for Gypsy and Traveller children

School provision for Gypsy and Traveller children,

Jean-Pierre Liégeois, consolidated report on a study carried out in the European Community countries, Commission of the European Communities, Official Publications Office of the European Communities, Documents Series, first edition 1986 (currently available in German, English, Spanish, French, Italian)*.

School provision for Gypsy and Traveller children, an orientation document for reflection and for action prepared for the Commission of the European Communities, document V/500/88, freely available and published by several European magazines (currently available in German, English, Spanish, French, Italian, Portuguese).

Gypsies and Travellers: socio-cultural data and socio-political data, Jean-Pierre Liégeois, Council of Europe, 1985 (original French edition)**.

English edition entitled Gypsies and Travellers, Council of Europe, Strasbourg**; Spanish edition entitled Gitanos e Itinerantes, Presencia gitana, Madrid; Italian edition entitled Zingari e Viaggianti, Lacio Drom, Rome (other editions in preparation).

Training of teachers of Gypsy children, report on the 20th Council of Europe seminar in Donaueschingen, 20-25 June 1983. Council for Cultural Co-operation, Council of Europe, DECS/EGT (83) 63 (German, English and French editions, Council of Europe, Strasbourg***; Spanish edition Presencia gitana, Madrid; Italian edition Lacio Drom, Rome).

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* On sale in each country from the sales agents for official publications of the European Communities, or alternatively from the Official Publications Office of the European Communities, 2 rue Mercier, L-2985 - Luxembourg.

** On sale in each country from the sales agents for Council of Europe publications, or alternatively from the Publications Section, Council of Europe, F-67006 - Strasbourg Cedex.

*** Available free of charge from the School Education Division, Council of Europe, BP 431 R6, F-67006 Strasbourg Cedex
- Lacio Drom: via dei Barbieri, 22 - 00186 Rome, Italy
- Presencia gitana: Valderrodrigo, 76 y 78, Bajos A 28039 - Madrid, Spain

Schooling for Gypsy and Traveller children: evaluating innovation, report on the 35th Council of Europe seminar in Donaueschingen, 18-23 May 1987. Council for Cultural Co-operation, Council of Europe, DECS/EGT (87) 36 (German, English and French editions, Council of Europe, Strasbourg***; Spanish edition Presencia gitana, Madrid; Italian edition Lacio Drom, Rome).

Gypsy children in school: training for teachers and other personnel, report on a summer university organised by the Centre de recherches tsiganes at Montauban, France, from 4 to 8 July 1988. English and French editions, Council for Cultural Co-operation, Council of Europe, DECS/EGT (88) 42***.

A P P E N D I X 2:

SEMINAR PROGRAMME

Thursday 8 June	Arrival of participants; reception from 7 pm onwards
9 pm	Dinner
Friday 9 June	
9.30 am	Plenary session Opening of the seminar by Dr Pere Vilches i González, Director General de Centros y Promoción Educativa de la Consellería de Cultura, Educació y Ciència de Valencia Presentation of the seminar, organisational arrangements and appointment of working groups by Jean-Pierre Liégeois, Seminar Director
11.30 am	Break
11.45 am	Plenary session Antonio Muñoz Sedano: The intercultural school in organisational models of the twentieth-century school Paper and discussion
2 pm	Lunch
4 pm	Working groups Selection of a leader and rapporteur for each group; definition of work programme
6 pm	Break
6.15 pm	Working groups
8 pm	Meeting of group leaders and rapporteurs with the seminar director
Saturday 10 June	
9.30 am	Plenary session Claude Clanet: Intercultural, from theory to practice. Paper and discussion

11.am	Break
11.15 am	Working groups
2 pm	Lunch
4 pm	Plenary session
	First round table: Training projects with Maria Teresa Codina i Mir (Barcelona) and Jesús Salinas Catalá (Valencia)
6 pm	Break
6.15 pm	Plenary session
	Joaquín Risco Acedo: School provision for Gypsy children in Andalucia - Paper and discussion
8 pm	Meeting of group leaders and rapporteurs with the seminar director
9 pm	Dinner
10 pm	Audio-visual presentation

Sunday 11 June

Full day excursion to Valencia and surrounding region

Monday 12 June

9.30 am	Plenary session
	John O'Connell: Intercultural and training, analysis of projects based on cultural activities of Irish travellers Paper and discussion.
11 am	Break
11.15 am	Working groups
2 pm	Lunch
6 pm	Plenary session
	Second round table: Perceptions and stereotypes; teacher training and changing attitudes. With Tomás Calvo Buezas (Madrid) and Reyes Lalueza Latorre (Huesca)

6 pm	Break
6.15 pm	Working groups
8 pm	Meeting of group leaders and rapporteurs with the seminar director
9 pm	Dinner
10 pm	Audio-visual presentation

Tuesday 13 June

9.30 am	Working groups
11 am	Break
11.15 am	Working groups Final preparation of the consolidated record for presentation at the plenary session and incorporation in the report
2 pm	Lunch
4 pm	Plenary session Presentation by each rapporteur followed by discussion of consolidated accounts of group work First rapid stocktaking exercise on the seminar Closure of the seminar

A P P E N D I X 3:

LIST OF PARTICIPANTS

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O'Connell	John	Irlande
Pérez	Barbara	Royaume-Uni
Piñan López	Luis	Toledo
Risco Acedo	Joaquín	Sevilla
Rodrigo Maquivar	Jaime	Zaragoza
Rodríguez Lablanca	Jesús Alberto	Alicante
Salinas Catalá	Jesús	San Antonio de Benageber
Sánchez	Carlos	León
Sánchez Bernal	Gaspar	Salamanca
Valls Alcaina	Javier	Valencia
Vicente	María Lourdes	Portugal
Vila López	Manuel	Lugo
Viloria García	José María	Valladolid
Vitoria Ripolles	María Francisca	La Vila Joiosa